/244.2076931>C1>V3/

THE

LITURGICAL YEAR.

BY THE

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ABBOT OF SOLESMES.

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BY THE

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WITHDRAWN

CHRISTMAS.

VOL. II.

DUBLIN:

JAMES DUFFY, 15, WELLINGTON-QUAY;

AND

22, PATERNOSTER-ROW, LONDON.

1868.

263.9
G931
v.2

DUBLIN:
Printed by J. M. O'Toole & Son,
6 & 7, Great Brunswick-st.

19513

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CHRISTMAS.

CHAPTER THE FIRST.

THE HISTORY OF CHRISTMAS.

We apply the name of *Christmas* to the forty days, which begin with the *Nativity of our Lord*, December 25th, and end with the *Purification of the Blessed Virgin*, February 2nd. It is a period, which forms a distinct portion of the Liturgical Year, as distinct, by its own special spirit, from every other, as are Advent, Lent, Easter, or Pentecost. One same Mystery is celebrated and kept in view during the whole forty days. Neither the Feasts of the Saints, which so abound during this Season; nor the Time of Septuagesima, with its mournful Purple, which often begins before Christmastide is over;—seem able to distract our Holy Mother the Church, from the immense *joy*, of which she received the *good tidings* from the Angels,[1] on that glorious Night, for which the world had been longing four thousand years. The Faithful will remember, that the Liturgy commemorates this long expectation, by the four penitential weeks of Advent.

The custom of celebrating the Solemnity of our Saviour's Nativity by a feast or commemoration of

[1] St. Luke, ii. 10.

forty-days' duration, is founded on the holy Gospel itself; for it tells us, that the Blessed Virgin Mary, after spending forty days in the contemplation of the Divine Fruit of her glorious Maternity, went to the Temple, there to fulfil, in most perfect humility, the ceremonies which the Law demanded of the daughters of Israel, when they became Mothers.

The Feast of Mary's Purification is, therefore, part of that of Jesus' Birth; and the custom of keeping this holy and glorious period of forty-days as one continued Festival, has every appearance of being a very ancient one, at least in the Roman Church. And firstly, with regard to our Saviour's Birth on the 25th of December, we have St. John Chrysostom telling us, in his Homily for this Feast, that the Western Churches had, from the very commencement of Christianity, kept it on this day. He is not satisfied with merely mentioning the tradition; he undertakes to show, that it is well-founded, inasmuch as the Church of Rome had every means of knowing the true day of our Saviour's Birth, since the acts of the Enrolment, taken in Judea by command of Augustus, were kept in the public archives of Rome. The holy Doctor adduces a second argument, which he founds upon the Gospel of St. Luke, and he reasons thus: we know from the sacred Scriptures, that it must have been *in the fast of the seventh month*[1] that the Priest Zachary had the vision in the Temple; after which Elizabeth, his wife, conceived St. John the Baptist: hence it follows, that the Blessed Virgin Mary, having, as the Evangelist St. Luke relates, received the Angel Gabriel's visit, and conceived the Saviour of the world *in the sixth*

[1] Lev. xxiii. 24 and following verses. The *seventh month* (or *Tisri*) corresponded to the end of our September and beginning of our October. *Tr.*

month of Elizabeth's pregnancy, that is to say, in March,—the Birth of Jesus must have taken place in the month of December.

But, it was not till the fourth century that the Churches of the East began to keep the Feast of our Saviour's Birth in the month of December. Up to that period, they had kept it, at one time, on the sixth of January, thus uniting it, under the generic term of *Epiphany*, with the *Manifestation* of our Saviour made to the Magi, and, in them, to the Gentiles; at another time, as Clement of Alexandria tells us, they kept it on the 25th of the month *Pachon*, (May 15,) or on the 25th of the month *Pharmuth*, (April 20). St. John Chrysostom, in the Homily we have just cited, which he gave in 386, tells us that the Roman custom of celebrating the Birth of our Saviour on the 25th December, had then only been observed ten years in the Church of Antioch. It is probable that this change had been introduced in obedience to the wishes of the Apostolic See, wishes which received additional weight by the edict of the Emperors Theodosius and Valentinian, which appeared towards the close of the fourth century, and decreed that the Nativity and Epiphany of our Lord should be made two distinct Festivals. The only Church, that has maintained the custom of celebrating the two mysteries on January 6th, is that of Armenia; owing, no doubt, to the circumstance of that country's not being under the authority of the Emperors; as, also, because it was withdrawn, at an early period, from the influence of Rome, by schism and heresy.

The Feast of our Lady's Purification, with which the forty days of Christmas close, is, in the Latin Church, of very great antiquity; so ancient, indeed, as to preclude the possibility of our fixing the date of its institution. According to the unanimous opinion of Liturgists, it is the most ancient of all the Feasts of

the Holy Mother of God; and as her Purification is related in the Gospel itself, they rightly infer, that its anniversary was solemnised at the very commencement of Christianity. Of course, this is only to be understood of the Roman Church; for, as regards the Oriental Church, we find that this Feast was not definitively fixed to the 2nd of February, until the reign of the Emperor Justinian, in the sixth century. It is true that the Eastern Christians had, previously to that time, a sort of commemoration of this Mystery; but it was far from being a universal custom, and it was kept a few days after the Feast of our Lord's Nativity, and not on the day itself of Mary's going up to the Temple.

But, what is the characteristic of Christmas in the Latin Liturgy? It is twofold: it is *joy*, which the whole Church feels at the coming of the divine Word in the Flesh; and it is *admiration* of that glorious Virgin, who was made the Mother of God. There is scarcely a prayer, or a rite, in the Liturgy of this glad Season, which does not imply these two grand mysteries:—an Infant-God, and a Virgin-Mother.

For example, on all Sundays and Feasts, which are not *Doubles*, the Church, throughout these forty days, makes a commemoration of the *fruitful virginity*[1] of the Mother of God, by three special Prayers in the Holy Sacrifice of the Mass. On those same days, at Lauds and Vespers, she begs the *suffrage* of Mary, by proclaiming her quality of *Mother of God* and her *inviolate* purity,[2] which remained in her even after she had given birth to her Son. And again, the magnificent Anthem, *Alma Redemptoris*, composed by the Monk Herman

[1] *The Collect*, Deus qui salutis æternæ beatæ Mariæ *Virginitate fœcunda* humano generi, *&c.*

[2] ℣. Post partum, Virgo, *inviolata* permansisti. ℟. *Dei Genitrix*, intercede pro nobis.

Contractus, continues, up to the very day of the Purification, to be the termination of each Canonical Hour. It is by such manifestations of her love and veneration, that the Church, honouring the Son in the Mother, testifies her holy joy during this season of the Liturgical Year, which we call *Christmas.*

Our readers are aware that, when Easter Sunday falls at its latest—that is, in April—the Ecclesiastical Calendar counts as many as six Sundays after the Epiphany. Christmastide, (that is, the forty days between Christmas Day and the Purification,) includes sometimes four out of these six Sundays; frequently only two; and sometimes, only one, as is the case when Easter comes so early, as to necessitate the keeping Septuagesima, and even Sexagesima, Sunday, in January. Still, nothing is changed, as we have already said, in the ritual observances of this joyous season, excepting only, that in those two Sundays—the fore-runners of Lent—the Vestments are purple, and the *Gloria in excelsis* is omitted.

Although our holy Mother the Church honours, with especial devotion, the Mystery of the Divine Infancy during the whole season of Christmas; yet, she is obliged to introduce, into the Liturgy of this same season, passages from the holy Gospels, which seem premature, inasmuch as they relate to the *active life* of Jesus. This is owing to there being less than six months allotted by the Calendar for the celebration of the entire work of our Redemption: in other words, Christmas and Easter are so near each other, (even when Easter is as late as it can be,) that Mysteries must of necessity be crowded into the interval; and this entails anticipation. And yet, the Liturgy never loses sight of the Divine Babe and his incomparable Mother, and never tires in their praises, during the whole period, from the

Nativity, to the day when Mary comes to the Temple to present her Jesus.

The Greeks, too, make frequent *commemorations* of the Maternity of Mary, in their Offices of this Season: but, they have a special veneration for the twelve days between Christmas Day and the Epiphany, which, in their Liturgy, are called the *Dodecameron*. During this time, they observe no days of Abstinence from flesh-meat; and the Emperors of the East had, out of respect for the great Mystery, decreed that no servile work should be done, and that the Courts of Law should be closed, until after the 6th of January.

From this outline of the History of the holy Season, we can understand what is the characteristic of this second portion of the Liturgical Year, which we call *Christmas*, and which has ever been a Season most dear to the christian world. What are the *Mysteries* embodied in its Liturgy, will be shown in the following Chapter.

CHAPTER II.

THE MYSTERY OF CHRISTMAS.

EVERYTHING is Mystery in this holy Season. The Word of God, whose generation is *before the day-star*,[1] is born in time—a Child is God—a Virgin becomes a Mother, and remains a Virgin—things divine are commingled with those that are human—and the sublime, the ineffable, antithesis, expressed by the Beloved Disciple in those words of his Gospel: THE WORD WAS MADE FLESH, is repeated in a thousand different ways in all the prayers of the Church;—and rightly, for it admirably embodies the whole of the great portent, which unites, in one Person, the nature of Man and the nature of God.

The splendour of this Mystery dazzles the understanding, but it inundates the heart with joy. It is the consummation of the designs of God in time. It is the endless subject of admiration and wonder to the Angels and Saints; nay, is the source and cause of their beatitude. Let us see, how the Church offers this Mystery to her children, veiled under the symbolism of her Liturgy.

The four weeks of our preparation are over—they were the image of the four thousand years, which preceded the great Coming—and we have reached the Twenty-fifth day of the Month of December, as a long-desired place of sweetest rest. But, why is it, that the celebration of our Saviour's Birth should be the perpetual privilege of this one fixed day; whilst the whole liturgical Cycle has, every year, to be changed

[1] Ps. cix. 3.

and remodelled, in order to yield that ever-varying day, which is to be the feast of his Resurrection—Easter Sunday?

The question is a very natural one, and we find it proposed and answered, even so far back as the fourth century; and that, too, by St. Augustine, in his celebrated Epistle *to Januarius*. The holy Doctor offers this explanation: We solemnise the day of our Saviour's Birth, in order that we may honour that Birth, which was for our salvation; but the precise day of the week, on which He was born, is void of any mystical signification. *Sunday*, on the contrary, the day of our Lord's Resurrection, is the day marked, in the Creator's designs, to express a mystery, which was to be commemorated for all ages. St. Isidore of Seville, and the ancient Interpreter of Sacred Rites, (who, for a long time, was supposed to be the learned Alcuin,) have also adopted this explanation of the Bishop of Hippo; and our readers may see their words interpreted by Durandus, in his *Rational*.

These writers, then, observe, that as, according to a sacred tradition, the creation of man took place on a Friday, and our Saviour suffered death also on a Friday, for the redemption of man; that as, moreover, the Resurrection of our Lord was on the third day after his death, that is, on a Sunday, which is the day on which the Light was created, as we learn from the Book of Genesis—"the two Solemnities of Jesus "Passion and Resurrection," says St. Augustine, "do "not only remind us of those divine facts; but they "moreover represent and signify some other myste-"rious and holy thing."[1]

And yet, we are not to suppose, that, because the Feast of Jesus' Birth is not fixed to any particular day of the week, there is no mystery expressed by its being always on the Twenty-fifth of December

[1] *Epist.* Ad Januarium.

nor, firstly, we may observe with the old Liturgists, aat the Feast of Christmas is kept, by turns, on each the Days of the week, that thus its holiness may eeanse and rid them of the curse, which Adam's sin ad put upon them. But, secondly, the great mystery the Twenty-fifth of December, being the Feast of ur Saviour's Birth, has reference, not to the division time marked out by God himself, and which is alled the *Week;* but to the course of that great Luinary, which gives life to the world, because it gives light and warmth. Jesus, our Saviour, *the Light of the World*,[1] was born when the night of idolatry nd crime was the darkest; and the day of his Birth, ne Twenty-fifth of December, is that on which the aaterial Sun begins to gain his ascendancy over the eign of gloomy night, and show to the world his riumph of brightness.

In our *"Advent,"* we showed, after the Holy Fathers, that the diminution of the physical light nay be considered as emblematic of those dismal imes, which preceded the Incarnation. We joined ur prayers with those of the people of the Old Testanent; and, with our holy Mother the Church, we ried out to the Divine *Orient, the Sun of Justice,* hat he would deign to come, and deliver us from he twofold death of body and soul. God has heard ur prayers; and it is on the Day of the Winter Soltice—which the Pagans of old made so much of by heir fears and rejoicings—that he gives us both the ncrease of the natural light, and Him who is the ight of our souls.

St. Gregory of Nyssa, St. Ambrose, St. Maximus f Turin, St. Leo, St. Bernard, and the principal iturgists, dwell with complacency on this profound nystery, which the Creator of the universe has willed hould mark both the natural and the supernatural

[1] St. John, viii. 12.

world. We shall find the Church, also, making continual allusion to it, during this season of *Christmas*, as she did in that of Advent.

"On this the Day which the Lord hath made," says St. Gregory of Nyssa, "darkness decreases, light increases, and Night is driven back again. No, Brethren, it is not by chance, nor by any created will, that this natural change begins on the Day, when He shows Himself in the brightness of his coming, which is the *spiritual* Life of the world. It is Nature revealing, under this symbol, a secret to them whose eye is quick enough to see it; to them, I mean, who are able to appreciate this circumstance of our Saviour's coming. Nature seems to me to say: Know, O Man! that under the things which I show thee, there lie Mysteries concealed. Hast thou not seen the Night, that had grown so long, suddenly checked? Learn hence, that the black night of Sin, which had got to its height by the accumulation of every guilty device, is this day stopped in its course. Yes, from this day forward its duration shall be shortened, until at length there shall be naught but Light. Look, I pray thee, on the Sun; and see how his rays are stronger, and his position higher in the heavens: learn from that how the other Light, the Light of the Gospel, is now shedding itself over the whole earth."[1]

"Let us, my Brethren, rejoice," cries out St. Augustine:[2] "this Day is sacred, not because of the visible sun, but because of the Birth of Him, who is the invisible Creator of the sun. * * He chose this Day to be born on, as he chose the Mother he was to be born from, and he made both the Day and the Mother. The Day he chose, was that on which the light begins to increase, and it typifies the work of Christ, who renews our interior man, day by day

[1] Homily *on the Nativity.* [2] Sermon *on the Nativity of our Lord*, ii

For the eternal Creator having willed to be born in time, his Birth Day would necessarily be in harmony with the rest of his creation."

The same Holy Father, in another Sermon for the same Feast, gives us the interpretation of a mysterious expression of St. John Baptist, which admirably confirms the tradition of the Church. The great Precursor said on one occasion, when speaking of Christ: *He must increase, but I must decrease.*[1] These prophetic words signify, in their literal sense, that the *Baptist's* mission was at its close, because Jesus was entering upon *his*. But, they convey, as St. Augustine assures us, a second meaning: "John came into this world at the season of the year, when the length of the day decreases; Jesus was born in the season when the length of the day increases."[2] Thus, there is mystery both in the rising of that glorious Star, the Baptist, at the summer-solstice; and in the rising of our Divine Sun in the dark season of winter.[3]

There have been men, who dared to scoff at Christianity as a *superstition*, because they discovered, that the ancient Pagans used to keep a Feast of the sun, on the winter Solstice! In their shallow erudition, they concluded, that a Religion could not be divinely instituted, which had certain rites or customs

[1] John, iii. 30.

[2] Sermon *In Natali Domini*, xi.

[3] It is almost unnecessary to add, that this doctrine of the Holy Fathers, which is embodied in the Christmas Liturgy, is not in any degree falsified by the fact that there are some parts of God's earth, where Christmas falls in a Season the very opposite of Winter. Our Lord selected, for the *place* of his Birth, one which made it Winter, when he came upon earth; and by that selection, he stamped the Mystery, taught in the text, on the Season of darkness and cold. Our Brethren in Australia, for example, will have the Mystery without the Winter, when they are keeping Christmas; or, more correctly, their faith and the Holy Liturgy will unite them with us, both in the *Winter*, and the *Mystery*, of the great Birth in Bethlehem. [Translator's Note.]

originating in an analogy to certain phenomena of this world: in other words, these Writers denied what Revelation asserts, namely, that God only created this world for the sake of his Christ and his Church. The very facts, which these enemies of our holy Religion brought forward as objections to the true Faith, are, to us Catholics, additional proof of its being worthy of our most devoted love.

Thus, then, have we explained the fundamental Mystery of these Forty Days of Christmas, by having shown the grand secret hidden in the choice, made by God's eternal decree, that the Twenty-fifth Day of December should be the Birth-day of God upon this earth. Let us, now, respectfully study another mystery:—that which is involved in the *place*, where this Birth happened.

This place is Bethlehem. *Out of Bethlehem*, says the Prophet, *shall He come forth, that is to be the Ruler in Israel.*[1] The Jewish Priests are well aware of the prophecy, and, in a few days hence will tell it to Herod.[2] But, why was this insignificant Town chosen, in preference to every other, to be the Birth-place of Jesus? Be attentive, Christians, to the mystery! The name of this City of David signifies *the House of Bread:* therefore did He, who is *the living Bread come down from heaven*,[3] choose it for his first visible home. *Our Fathers did eat manna in the desert, and are dead;*[4] but, lo! here is the Saviour of the world come to give life to his creature Man, by means of his own divine Flesh, which *is meat indeed.*[5] Up to this time, the Creator and the creature had been separated from each other;—henceforth they shall abide together in closest union. The Ark of the Covenant, containing the manna which fed but

[1] Mich. v. 2.
[2] St. Matt. ii. 5.
[3] St. John, vi. 41.
[4] St. John, vi. 49.
[5] *Ibid.* 56.

ee body, is now replaced by the Ark of a New ovenant, purer and more incorruptible than the her—the incomparable Virgin Mary, who gives us sus, *the Bread of Angels*, the nourishment which ll give us a divine transformation; for, this Jesus mself has said: *He that eateth my flesh abideth in e, and I in him.*[1]

It is for this *divine transformation* that the orld was in expectation for four thousand years, and r which the Church prepared herself by the four eeks of *Advent*. It has come at last, and Jesus is out to enter within us, if we will but *receive him.*[2] e asks to be united to each one of us in particular, st as he is united, by his Incarnation, to the whole uman race; and for this end, he wishes to become ur *Bread*, our spiritual nourishment. His coming to the souls of men, at this mystic season, has no her aim than this union. He comes, *not to judge e world, but that the world may be saved by him,*[3] nd that all *may have life, and may have it more undantly.*[4] This divine Lover of our souls will ot be satisfied, therefore, until he have substituted mself in our place, so that we may live not we urselves, but He in us; and in order that this mys- ry may be effected in a sweeter way, it is under e form of an Infant that this Beautiful Fruit of ethlehem wishes first to enter into us, there to ow, afterwards, *in wisdom and age, before God nd men.*[5]

And when, having thus visited us by his grace nd nourished us in his love, he shall have changed into himself, there shall be accomplished in us a ill further mystery. Having become one in spirit nd heart with Jesus—the Son of the heavenly

[1] St. John, vi. 57.
[2] *Ibid.* i. 12.
[3] *Ibid.* iii. 17.
[4] St. John, x. 10.
[5] St. Luke, ii. 40, 52.

Father—*we* shall also become Sons of this same God our Father. The Beloved Disciple speaking of this our dignity, cries out: *Behold! what manner of charity the Father hath bestowed upon us—that we should be called, and should be the Sons of God!*[1] We will not now stay to consider this immense happiness of the Christian soul, as we shall have a more fitting occasion, further on, to speak of it, and show by what means it is to be maintained and increased.

There is another subject, too, which we regret being obliged to notice only in a passing way. It is, that, from the Day itself of our Saviour's Birth even to the Day of our Lady's Purification, there is, in the Calendar, an extraordinary richness of Saints' Feasts, doing homage to the master-feast of Bethlehem, and clustering, in adoring love, round the Crib of the Infant-God. To say nothing of the four great Stars, which shine so brightly near our Divine Sun, and from whom they borrow all their own grand beauty—St. Stephen, St. John the Evangelist, the Holy Innocents, and our own St. Thomas of Canterbury:—what other portion of the Liturgical Year is there, that can show, within the same number of days, so brilliant a constellation? The Apostolic College contributes its two grand Luminaries, St. Peter and St. Paul: the first, in his Chair of Rome; the second, in the miracle of his Conversion. The Martyr-host sends us the splendid champions of Christ, Timothy, Ignatius of Antioch, Polycarp, Vincent, and Sebastian. The radiant line of Roman Pontiffs lends us four of its glorious links, named Sylvester, Telesphorus, Hyginus, and Marcellus. The sublime school of Holy Doctors offers us Hilary, John Chrysostom, and Ildephonsus; and in their company stands a fourth Bishop—the amiable Francis

[1] I. St. John, iii. 1.

Sales. The Confessor-kingdom is represented by ul the Hermit, Anthony the conqueror of Satan, aurus the Apostle of the Cloister, Peter Nolasco e deliverer of Captives, and Raymond of Penna- rt, the oracle of Canon Law and Guide of the msciences of men. The army of Defenders of the urch deputes the pious King Canute, who died in fence of our Holy Mother, and Charlemagne, who ved to sign himself "the humble champion of he Church." The choir of Holy Virgins gives us e sweet Agnes, the generous Emerentiana, the vincible Martina. And lastly, from the saintly nks which stand below the Virgins—the Holy idows—we have Paula, the enthusiastic lover of sus' Crib. Truly, our Christmastide is a glorious stive season! What magnificence in its Calendar! hat a banquet for us in its Liturgy!

A word upon the Symbolism of the colours, used by e Church during this Season. *White* is her Christ- as-Vestment; and she employs this colour at every rvice, from Christmas Day to the Octave of piphany. To honour her two Martyrs, Stephen and homas of Canterbury, she vests in *Red;* and to ndole with Rachel wailing her murdered Inno- nts, she puts on *Purple;* but these are the only ceptions. On every other day of the twenty, she presses, by her White Robes, the gladness to which e Angels invited the world, the beauty of our ivine Sun that has risen in Bethlehem, the spotless rity of the Virgin-Mother, and the clean-hearted- ss which they should have, who come to worship the mystic Crib.

During the remaining twenty days, the Church sts in accordance with the Feast she keeps; she ries the colour so as to harmonise, either with the d Roses which wreathe a Martyr, or with the white verlastings which grace her Bishops and her Con- ssors, or again, with the spotless Lilies which crown

her Virgins. On the Sundays which come during this time—unless there occur a Feast of a *Double* class, requiring Red or White; or, unless Septuagesima has begun its three mournful weeks of preparation for Lent—the colour of the Vestments is *Green*. It is, say the interpreters of the Liturgy, to teach us, that, in the Birth of Jesus, who is the *flower of the fields*,[1] we first received the hope of salvation; and that, after the bleak winter of heathendom and the Synagogue, there opened the verdant springtime of grace.

With this we must close our mystical interpretation of those rites which belong to *Christmas* in general. Our readers will have observed that there are many other sacred and symbolical usages which we have not even alluded to; but, as the mysteries, to which they belong, are peculiar to certain Days, and are not, so to speak, *common* to this portion of the Liturgical Year; we intend to treat fully of them all, as we meet with them on their proper Feasts.

[1] Cant. ii. 1.

CHAPTER III.

PRACTICE DURING CHRISTMAS.

HE time has now come for the faithful soul to reap e fruit of the efforts she made, (during the penitenl weeks of Advent,) to prepare a dwelling-place r the Son of God, who desires to be born within r. The *Nuptials of the Lamb are come, and s Spouse hath prepared herself.*[1] Now, the Spouse the Church; the Spouse is, also, every faithful soul. ır Lord gives his whole self to the whole flock, d to each sheep of the flock, with as much love though he loved but that one. What garments all we put on, to go and meet the Bridegroom? here shall we find the pearls and jewels, whereth to deck our soul for this happy meeting? Our ly Mother the Church will tell us all this in her turgy. Our best plan for spending Christmas, is, doubtedly, to keep close to her, and do what she es; for she is most dear to God, and, being our ther, we ought to obey all her injunctions.

But, before we speak of the mystic Coming of Incarnate Word into our souls; before we tell secrets of that sublime familiarity between the eator and the Creature; let us, first, learn from the urch the duties, which human nature, and each our souls, owe to the Divine Infant, whom the avens have at length given to us as the refresh- *Dew* we asked them to *rain down* upon our th. During Advent, we united with the Saints he Old Law, in praying for the coming of the

[1] Apoc. xix. 7.

Messias, our Redeemer; now that he is come, let u consider what is the homage we must pay him.

The Church offers to the Infant-God, during thi holy season, the tribute of her profound adoration the enthusiasm of her exceeding joy, the return o her unbounded gratitude, and the fondness of he intense love. These four offerings, *adoration, joy gratitude,* and *love,* must be also those of ever Christian to his Jesus, his Emmanuel, the Babe o Bethlehem. The prayers of the Liturgy will expres all four sentiments, in a way that no other Devo tions could do. But, the better to appropriate t ourselves these admirable formulæ of the Church let us understand thoroughly the nature of each o these four sentiments.

The first of our duties at our Saviour's Crib, i *Adoration.* Adoration is Religion's first act; bu there is something in the Mystery of our Lord' Birth, which seems to make this duty doubly neces sary. In heaven, the Angels veil their faces, an prostrate themselves before the throne of Jehovah the Four-and-Twenty Elders are for ever *castin their crowns before the throne*[1] of the Lamb; wha then, shall we do—we who are sinners, and un worthy members of the Tribe of the Redeemer—nov that this same great God shows himself to u humbled, for our sakes, and stript of all his glory now, that the duties of the creature to his Creato are fulfilled by the Creator himself? now, that th eternal God bows down, not only before the Sove reign Majesty of the Godhead, but even before sinfu man, his creature?

Let us endeavour to make, by our profound adora tions, some return to the God who thus humble himself for us; let us thus give him back some litt of that, of which he has deprived himself out of lov

[1] Apoc. iv. 10.

r us, and in obedience to the will of his Father. It
i incumbent on us, to emulate, as far as possible, the
ntiments of the Angels in heaven, and never to
pproach the Divine Infant, without bringing with
the incense of our soul's adoration, the protesta-
on of our own extreme unworthiness, and, lastly,
e homage of our whole being. All this is due to
e infinite Majesty of the Babe of Bethlehem,
ho is the more worthy of every tribute we can pay
m, because he has made himself thus little for
r sakes. Unhappy we, if the apparent weakness
the Divine Child, or the familiarity wherewith he
ready to caress us, should make us negligent in
is our first duty, or forget what He is, and what
e are!

The example of his Blessed Mother will teach us
be thus humble. Mary was humble in the pre-
nce of her God, even before she became his Mother;
t, once his Mother, she comported herself before
im who was her God and her Child, with greater
umility than ever. We, too, poor sinners, sinners
long and so often, we must adore, with all the power
our soul, Him, who has come down so low: we must
udy to find out how to make him amends, by our
lf-humiliation, for this Crib, these swathing-bands,
is eclipse of his glory. And yet, all our humilia-
ons will never bring us so low, as that we shall be
a level with His lowliness. No; only God could
ach the humiliations of God.

But our Mother, the Church, does not only offer to
e Infant-God the tribute of her profound *adoration*.
ne mystery of the Emmanuel, that is, of *God with*
, is to her a source of singular *joy*. Look at her
blime Canticles for this holy Season, and you will
d the two sentiments admirably blended—her
ep reverence for her God, and her glad joy at his
rth. Joy! did not the very Angels come down
d urge her to it? She therefore studies to imitate

the blithe Shepherds, who ran for joy to Bethlehem,[1] and the glad Magi, who were well-nigh out of themselves with delight, when, on quitting Jerusalem, the star again appeared and led them to the Cave *where the Child was.*[2] Joy at Christmas is a Christian instinct, which originated those many *Carols,* which, like so many other beautiful traditions of the ages of Faith, are unfortunately dying out amongst us; but which Rome still encourages, gladly welcoming each year those rude musicians, the *Pifferari,* who come down from the Apennines, and make the streets of the Eternal City re-echo with their shrill melodies.

Come, then, faithful Children of the Church, let us take our share in her joy! This is not the season for sighing or for weeping. *For unto us a Child is born!* He, for whom we have been so long waiting is come; and he is come to *dwell amongst us.*[4] Great indeed, and long was our suspense; so much the more let us love our possessing him. The day will too soon come when this Child, *now born to us,* will be the *Man of Sorrows,*[5] and then we will compassionate him;—but, at present, we must rejoice and be glad at his coming, and sing round his Crib with the Angels. Heaven sends us a present of its own joy: we need joy, and Forty Days are not too many for us to get it well into our hearts. The Scripture tells us, that *a secure mind is like a continual feast,*[6] and a secure mind can only be where there is *peace;* now, it is *Peace,* which these blessed days bring *to the earth; Peace,* say the Angels, *to men of good will!*

Intimately and inseparably united with this exquisite mystic joy, is the sentiment of *gratitude. Gratitude* is indeed due to Him, who, neither de-

[1] St. Luke, ii. 16. [2] St. Matth. ii. 10. [3] Is. ix. 6. [4] St. John, i. 14. [5] Is. liii. 3. [6] Prov. xv. 15.

rred by our unworthiness, nor restrained by the finite respect which becomes his sovereign Majesty, ligned to be born of his own creature, and have a able for his birth-place. Oh! how vehemently ust he not have desired to advance the work of r salvation, to remove everything which could ake us afraid of approaching him, and to encourage , by his own example, to return, by the path of umility, to the heaven we had strayed from by ide!

Gratefully, therefore, let us receive the precious ft—this Divine Babe, our Deliverer. He is the nly Begotten Son of the Father, that Father *who th so loved the world, as to give his Only Son.*[1] He, e Son, unreservedly ratifies his Father's will, and mes to *offer* himself *because it is his own will.*[2] *How*, the Apostle expresses it, *hath not the Father, th Him, given us all things?*[3] O gift inestiable! How shall we be able to repay it by itable gratitude, we who are so poor, as not to ow how to appreciate it? God alone, and the vine Infant in his Crib, know the value of the ystery of Bethlehem, which is given to us.

Shall our debt, then, never be paid? Not so: e can pay it by *love,* which though finite, gives elf without measure, and may grow for ever in tensity. For this reason, the Church, after she s offered her adorations, and hymns, and gratide, to her Infant Saviour, gives him also her nderest *Love.* She says to him: "*How beautiful rt thou, my Beloved One, and how comely!*[4] How weet to me is thy rising, O Divine Sun of Justice! How my heart glows in the warmth of thy beams! Nay, dearest Jesus, the means thou usest for gaining me over to thyself, are irresistible—the feeble-

[1] St. John, iii. 16.
[2] Is. liii. 7.
[3] Rom. viii. 32.
[4] Cant. i. 15.

"ness and humility of a Child!" Thus do all her words end in *love;* and her *adoration, praise,* and *thanksgiving,* when she expresses them in her Canticles, get transformed into *love.*

Christians! let us imitate our Mother, and give our hearts to our Emmanuel. The Shepherds offer him their simple gifts, the Magi bring him their rich presents, and no one must appear before the Divine Infant, without something worthy his acceptance. Know, then, that nothing will please him but that which he came to seek—our *love.* It was for this that he came down from heaven. Hard indeed is that heart which can say, *He shall not have my love!*

These, then, are the duties we owe to our Divine Master in this his first *Coming,* which, as St. Bernard says, is *in the flesh and in weakness,* and is for the salvation, not for the judgment, of the world.

As regards that other *Coming,* which is to be in majesty and power on the Last Day, we have meditated upon it during Advent. The fear of the *Wrath to come* should have roused our souls from their lethargy, and have prepared them, by humility of heart, to receive the visit of Jesus in that secret *Coming,* which he makes to the soul of man. But is the ineffable mystery of this *intermediate* Coming that we are now going to explain.

We have shown, elsewhere, how the time of *Advent* belongs to that period of the spiritual life, which is called, in Mystic Theology, *the Purgative Life,* and during which the soul cleanses herself from sin and the occasions of sin, by the fear of God's judgments, and by combating against evil concupiscence. We are taking it for granted, that every faithful soul has journeyed through these rugged paths and which must be gone through, before she could be admitted to the Feast, to which the Church invited all mankind, saying to them, on the Saturday

the Second Week of Advent, those words of the ophet Isaias: *Lo! this is our God: we have ited for him; and he will save us. We have tiently waited for him, and we shall rejoice d be joyful in his Salvation!*[1] As *in the house our heavenly Father there are many mansions,*[2] likewise, on the grand Solemnity of Christmas, en those words of Isaias are realised, the Church es, amongst the countless throng who receive the ead of Life, a great variety of sentiments and dis-sitions. Some were dead, and the graces, given ring the holy Season of Advent, have restored em to life: others, whose spiritual life had long en healthy, have so spent their Advent, that its ly exercises have redoubled their love of their rd, and their entrance into Bethlehem has been them a renewal of their soul's life.

Now, every soul that has been admitted to Beth-hem, that is to say, into the *House of Bread*, and s been united with Him, who is the *Light of the orld*—that soul no longer walks in darkness. The ystery of Christmas is one of Illumination; and the ace it produces in the soul that corresponds with it, aces her in the second *stage* of the Mystic Life, hich is called the *Illuminative Life.* Hence-ward, then, we need no longer weary ourselves tching for our Saviour's arrival; he has come, has shone upon us, and we are resolved to keep the light, nay, to cherish its growth within us, proportion as the Liturgical Year unfolds its ccessive seasons of mysteries and graces. God ant that we may reflect in our souls the Church's ogressive development of this divine Light; and led by its brightness to that *Union*, which crowns th the year of the Church, and the faithful soul hich has spent the year under the Church's gui-nce!

[1] Is. xxv. [2] St. John xiv. 2.

But, in the mystery of Christmastide, this Light is given to us, so to speak, softened down; our weakness required that it should be so. It is, indeed, the Divine Word, the Wisdom of the Father, that we are invited to know and imitate; but this Word, this Wisdom, are shown us under the appearance of *a Child*. Let nothing keep us from approaching him. We might fear were he seated on a throne in his palace; but he is lying on a crib in a stable. Were it the time of his Fatigues, his Bloody Sweat, his Cross, his Burial, or even of his Glory and his Victory, we might say we had not courage enough:—but, what courage is needed to go near him in Bethlehem, where all is sweetness, and silence, and a simple Little Babe! *Come to him*, says the Psalmist, *and be enlightened*![1]

Where shall we find an interpreter of this twofold mystery, which is wrought at this holy season—the mystery of the Infancy of Jesus in the soul of man, and the mystery of the infancy of man's soul in his Jesus? None of the Holy Fathers has so admirably spoken upon it as St. Leo: let us listen to his grand words.

"Although that Childhood, which the majesty of "the Son of God did not disdain to assume, has de- "veloped, by growth of age, into the fulness of the "perfect man, and, the triumph of his Passion and "Resurrection having been achieved, all the humilia- "tions he submitted to, for our sakes, are passed; "nevertheless, the Feast we are now keeping brings "back to us the sacred Birth of the Virgin Mary's "Child, Jesus our Lord. So that, whilst adoring *his* "Birth, we are, in truth, celebrating *our own* com- "mencement of life; for the Generation of Christ, is "the origin of the Christian people, and the Birth "Day of him that is our Head, is the Birth Day

[1] Ps. xxxiii. 6.

of us that are his Body. It is true, that each Christian has his own rank, and the children of the Church are born each in their respective times; yet the whole mass of the Faithful, once having been regenerated in the font of Baptism, are born, on this Day of Christmas, together with Christ; just as they are crucified together with *him* in his Passion, and have risen together with *his* Resurrection, and in *his* Ascension are placed at the right hand of the Father. For, every believer, no matter in what part of the world he may be living, is born again in Christ; his birth according to nature is not taken into account; he becomes a new man by his second birth; neither is he any longer called of the family of his father in the flesh, but of the family of our Redeemer, who unto this was made a Son of Man, that we might become the Sons of God."[1]

Yes, this is the Mystery achieved in us by the holy Season of Christmas! It is expressed in those words of the passage from St. John's Gospel, which the Church has chosen for the third Mass of the great feast: *As many as received Him, he gave them power to be made the Sons of God, to them that believe in his name; who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*[2] So that, all they, who—having purified their souls, freed themselves from the slavery of *flesh* and *blood*, and renounced everything which is of *man* inasmuch as *man* means *sinner*—wish now to open their hearts to the Divine Word, that is, to the LIGHT *which shineth in darkness*, and which *darkness did not comprehend*,[3] these, I say, are born with Jesus; they are born *of God;* they begin a new life, as did the Son of God himself, in this mystery of his Birth at Bethlehem.

[1] Sixth Sermon *On the Nativity of our Lord. Ch.* 2.
[2] St. John, i. 12. [3] *Ibid.* 5.

How beautiful are these first beginnings of the Christian Life! How great is the glory of Bethlehem, that is, of our holy Mother the Church, the true *House of Bread!* for, in her midst, there is produced, during these days of Christmas, and everywhere throughout the world, a countless number of *sons of God.* Oh! the unceasing vitality of our mysteries! As *the Lamb, who was slain from the beginning of the world,*[1] sacrifices himself, without ceasing, ever since his real sacrifice; so also, once born of the Holy Virgin his Mother, he makes it a part of his glory to be ceaselessly born in the souls of men. We are not, therefore, to think, for a moment, that the dignity of Mary's divine Maternity is lessened, or that *our* souls enjoy the same grand honour which was granted to her: far from that, "let us," as Venerable Bede says, "raise our voice from amid the crowd, as did the "woman in the Gospel, and say to our Saviour, with "the Catholic Church, of which that woman was the "type: *Blessed is the Womb that bore thee, and the "Breasts that gave thee suck!*"[2] Mary's prerogative is indeed incommunicable, and it makes her the Mother of God, and the Mother of men. But, we must also remember the answer made by our Saviour to the woman, who spoke those words: *Yea rather,* said Jesus, *blessed are they who hear the word of God, and keep it;*[3] "hereby declaring," continues Venerable Bede, "that not only is She blessed, who "merited to conceive in the flesh the Word of God, "but they, also, who endeavour to conceive this same "Word spiritually, by the hearing of faith, and to "give him birth and nourish him, by *keeping* and "doing what is good, either in their own or their "neighbour's heart. For the Mother of God herself "was *Blessed* in that she was made, for a time, the

[1] Apoc. xiii. 8.
[2] Commentary on St. Luke, Bk. 4, Ch. 49.
[3] St. Luke, xi. 28.

minister to the wants of the Incarnate Word; but much *more Blessed* was she, in that she was and ver will be the *keeper* and doer of the love due to hat same her Son."

Is it not this same truth which our Lord teaches on that other occasion, where he says: *Whosoever all do the will of my Father, that is in heaven, he my brother, and sister, and mother?*[1] And why us the Angel sent to Mary in preference to all the st of the daughters of Israel, but because she had eady conceived the Divine Word in her heart, by e vehemence of her undivided love, the greatness her profound humility, and the incomparable erit of her virginity? Why, again, is this *Blessed nong women* holy above all creatures, but because, ving once conceived and brought forth the Son of od, she continues for ever his *Mother*, by her elity in doing the will of the heavenly Father, by er love for the uncreated light of the Divine Word, nd by her union as Spouse with the Spirit of sanctification?

But, no member of the human race is excluded om the honour of imitating Mary, though at an mble distance, in this her spiritual Maternity: for, that real Birth which she gave him in Bethlehem, hich we are now celebrating, and which initiated e world into the mysteries of God, this ever Blessed other of Jesus has shown us how we may bear the semblance of her own grand prerogative. We ght to have *prepared the way of the Lord*[2] during e weeks of Advent; and if so, our hearts have conived him: therefore, now, our good works must ing him forth, that thus our heavenly Father, seeg not us ourselves, but his own Son, Jesus, now ing within us, may say of each of us, in his mercy, hat he heretofore said, in very truth, of the Incar-

[1] St. Matth. xii. 50. [2] St. Matth. iii. 3; Is. xl..3.

nate Word: *This is my beloved Son, in whom I am well pleased.*[1]

Let us give ear to the words of the Seraphic Saint Bonaventure, who, in one of his sermons for Christmas Day, thus explains the mystery of the birth of Jesus in the soul of man. "This happy birth happens, when the soul, prepared by long thought and reflection, passes at length to action; when the flesh being made subject to the spirit, good works are produced in due time: then do interior peace and joy return to the soul. In this birth, there is neither travail, nor pain, nor fear; everything is admiration, and delight, and glory. If then, O devout soul! thou art desirous for this birth, imagine thyself to be like Mary. *Mary* signifies *bitterness;* bitterly bewail thy sins: it signifies *illuminatrix;* be thou illumined by thy virtues: and lastly, it signifies *Mistress;* learn how to be mistress and controller of thy evil passions. Then will Christ be born of thee, and oh! with what happiness to thyself! For, it is then that the soul tastes and sees how sweet is her Lord Jesus. She experiences this sweetness, when, in holy meditation, she nourishes this Divine Infant; when she covers him with her tears; when she clothes him with her holy longings; when she presses him to her heart in the embrace of holy tenderness; when, in a word, she cherishes him in the warmth of her glowing love. O happy Crib of Bethlehem! in thee I find the King of glory: but happier still than thou, the pious soul which holds within itself Him, whom thou couldst hold but corporally!"

Now, that we may pass on from this spiritual conception to the birth of our Lord Jesus; in other words, that we may pass from *Advent* to *Christmas,*

[1] St. Matth. iii. 17.

must unceasingly keep the eyes of our soul on
m, who wishes to be born within us, and in whom
e world is born to a new life. Our study and am-
ion should be, how best to become like Jesus, by
itating him; for, though the imitation must needs
imperfect, yet we know from the Apostle, that our
avenly Father himself gives this as the sign of the
ct—their being made like to the *image of his Son.*[1]
Let us, therefore, hearken to the invitation of the
ngels, and *go over to Bethlehem.*[2] We know what
n will be given to us of our Jesus—*a Child wrap-*
d in swaddling-clothes, and laid in a crib.[3] So
at, you, O Christians! must become *children;* you
ust not disdain to be tied in the *bands* of a spiri-
al childhood; you must come down from your proud
irit, and meet your Saviour who has come down
m heaven, and, with him, hide yourselves in the
mility of the *crib.* Thus will you begin, with him,
ew life. Thus will the *Light, that goeth forwards*
d increaseth even to perfect day,[4] illumine your
th the whole remaining length of your journey.
us the sight of God which leaves room for faith,
d which you receive at Bethlehem, will merit for
u the face-to-face vision on Thabor, and prepare
u for the blissful UNION, which is not merely
ght, but the *plentitude* and *repose* of Love.

So far, we have been speaking only of the living
embers of the Church, whether they began the life
grace during the holy Season of Advent, or were
eady living in the grace of the Holy Ghost when
e ecclesiastical Year commenced, and spent their
dvent in preparing to be born with Jesus to a new
ar of higher perfection. But, how shall we over-
k those of our Brethren, who are dead in sin; and
dead, that neither the Coming of their Emmanuel,

[1] Rom. viii. 29.
[2] St. Luke, ii. 15.
[3] St. Luke, ii. 12.
[4] Prov. iv. 18.

nor the example of the Christians throughout the universal Church earnestly preparing for that coming, could rouse them? No, we cannot forget them: we love them, and come to tell them, (for even now they may yield to grace, and live,)—that *there hath appeared the goodness and kindness of God our Saviour.*[1] If this volume of ours should perchance fall into the hands of any of those, who have not yielded to the solicitations of grace, which press them to be converted to the sweet Babe of Bethlehem, their Lord and their God; and who, instead of spending the weeks of Advent in preparing to receive Him at Christmas, lived them out, as they began them, in indifference and in sin:—we shall, perhaps, be helping them to a knowledge of the grievousness of their state, by reminding them of the ancient discipline of the Church, which obliged all the Faithful, *under pain of being considered as no longer Catholics,* to receive Holy Communion on Christmas Day, as well as on Easter and Whit Sundays. We find a formal decree of this obligation given in the fifteenth Canon of the Council of Agatha, (Agde,) held in 506. We would, also, ask these poor sinners to reflect on the joy the Church feels, at seeing, throughout the whole world, the immense number of her children, who still in spite of the general decay of piety, keep the Feast of the Birth of the Divine Lamb, by the sacramental participation of his Body and Blood.

Sinners! take courage; this Feast of Christmas is one of grace and mercy, on which all, both just and sinners, meet in the fellowship of the same glad Mystery. The heavenly Father has resolved to honour the Birth-day of his Son, by granting pardon to all save to those who obstinately refuse it. Oh! how worthy is the Coming of our dear Emmanuel to be honoured by this divine amnesty!

[1] Tit. iii. 4.

"Nor is it we that give this invitation; it is the urch herself. Yes, it is she, that with divine au-rity, invites you to begin the work of your New e, on this Day, whereon the Son of God begins the eer of his human life. That we may the more rthily convey to you this her invitation, we will rrow the words of a great and saintly Bishop of the ddle-Ages—the pious Rabanus Maurus—who, in Homily on the Nativity of our Lord, encourages ners to come and take their place, side by side h the just, in the stable of Bethlehem, where even e ox and the ass recognise their Master in the Babe o lies there.

"I beseech you, dearly beloved Brethren, that you eceive with fervent hearts the words our Lord peaks to you, through me, on this most sweet Feast, n which even infidels and sinners are touched with mpunction; on which the wicked man is moved o mercy, the contrite heart hopes for pardon, the xile despairs not of returning to his country, and ne sick man longs for his cure; on which is born ne Lamb who taketh away the sins of the world, nat is, Christ, our Saviour. On such a Birth Day, e that has a good conscience, rejoices more than sual; and he whose conscience is guilty, fears with more useful fear. * * Yes, it is a sweet Feast, ringing true sweetness and forgiveness to all true enitents. My little Children, I promise you with-ut hesitation—that every one, who, on this Day, nall repent from his heart, and return not to the mit of his sins, shall obtain all whatsoever he shall sk; let him only ask with a firm faith, and not re-rn to sinful pleasures.

"On this Day, is taken away the sins of the entire orld—why needs the sinner despair? * * On is Day of our Lord's Birth, let us, dearest Brethren, fer our promises to this Jesus, and keep them, as is written: *Vow ye, and pay to the Lord your*

"*God*.[1] Let *us* make our promises with confidence "and love; *He* will enable us to keep them * * "And when I speak of promises, I would not have "any one think that I mean the promise of fleeting "and earthly goods. No—I mean, that each of us "should offer what our Saviour redeemed, namely, "our soul. 'But how,' some one will say, 'how shall "'we offer our souls to Him, to whom they already "'belong?' I answer—by leading holy lives, by chaste "thoughts, by fruitful works, by turning away from "evil, by following that which is good, by loving God, "by loving our neighbour, by showing mercy, (for we "ourselves were in need of it, before we were re- "deemed,) by forgiving them that sin against us, (for "we ourselves were once in sin,) by trampling on "pride, since it was by pride that our first Parent "was deceived and fell."[2]

It is thus our affectionate Mother the Church invites sinners to the Feast of the Divine Lamb; nor is she satisfied until her *House be filled*.[3] The grace of a *New Birth*, given her by the Sun of Justice, fills this Spouse of Jesus with joy. A new year has begun for her, and, like all that have preceded it, it is to be rich in flower and fruit. She renews her youth as that of an eagle. She is about to unfold another Cycle, or Year, of her mysteries, and to pour forth upon her faithful children the graces, of which God has made the Cycle to be the instrument. In this season of Christmas, we have the first-fruits of these graces offered to us; they are the knowledge and the love of our Infant-God: let us accept them with attentive hearts, that so we may merit to *advance* with our Jesus, *in wisdom, and age, and grace, before God and men*.[4] The Christmas Mystery is the gate of all the others of the rest of the year; but it is

[1] Ps. lxxv. 12.
[2] Fourth Homily *On the Nativity of our Lord Jesus Christ.*
[3] St. Luke, xiv. 23. [4] *Ibid.* ii. 52.

te which we may all enter, for, though most hea-
y, yet it touches earth; since, as St. Augustine
tifully remarks, in one of his sermons for Christ-
.[1] "We cannot as yet contemplate the splendour
Him, who was *begotten* of the Father, *before the*
y Star;[2] let us, then, visit Him, who was born of
Virgin, in the night-hour. We cannot under-
nd how *his Name continueth before the sun*;[3]
us, then, confess that he hath set *his tabernacle*
Her that is purer than *the sun*.[4] We cannot as
see the Only Begotten Son dwelling in the
ther's Bosom; let us, then, think on the *Bride-*
om that cometh out of his bride chamber.[5] We
not yet ready for the banquet of our heavenly
ther; let us, then, keep to *the Crib* of Jesus *our*
ster."[6]

leventh Sermon *On the Nativity of our Lord.*
s. cix. 3. [4] Ps. xviii. 6. [6] Is. i. 3.
bid. lxxi. 17. [5] *Ibid.*

CHAPTER IV.

MORNING AND NIGHT PRAYERS

FOR CHRISTMAS.

DURING Christmas, the Christian, on waking in th morning, should unite himself with the Church, wh in her Office of Matins for Christmas Day, thu invites the faithful to come and adore the Messias :

Christus natus est nobis ; venite, adoremus !	Christ is born unto us come, let us adore him!

He should profoundly adore this dear King, wh has rendered himself so accessible to his creature and in this disposition of loving reverence, he shou perform the first acts of religion, both interior a exterior, wherewith he begins the day. The tim for Morning Prayer being come, he may use t following method, which is formed upon the ve prayers of the Church :—

MORNING PRAYERS.

First, praise and adoration of the Most Ho Trinity :—

℣. Benedicamus Patrem et Filium, cum Sancto Spiritu :	℣. Let us bless the Fath and the Son, and the Ho Ghost.
℟. Laudamus et superexaltemus eum in sæcula.	℟. Let us praise him a extol him above all, for eve
℣. Gloria Patri et Filio, et Spiritui Sancto ;	℣. Glory be to the Fath and to the Son, and to t Holy Ghost.
℟. Sicut erat in principio, et nunc et semper, et in sæcula sæculorum. Amen.	℟. As it was in the beg ing, is now, and ever shall world without end. Amen

Then, praise to our Lord and Saviour, Jesus Christ:

℣. We adore thee, O Christ, and we bless thee.	℣. Adoramus te, Christe, et benedicimus tibi.
℟. Because by thy Cross thou hast redeemed the world.	℟. Quia per Crucem tuam redemisti mundum.

Thirdly, invocation of the Holy Ghost:—

Come, O Holy Spirit, fill the hearts of thy faithful, and kindle within them the fire of thy love.	Veni, Sancte Spiritus, reple tuorum corda fidelium, et tui amoris in eis ignem accende.

After these fundamental acts of Religion, you will recite the Lord's Prayer, asking of God, the Father of our Lord Jesus Christ, to grant that *his holy Name may be glorified* on earth, now that he has blessed us by sending it his Son, over whose Crib the Angels sing: *Glory be to God in the highest!* This divine Messias is come to establish *the Kingdom of God* on earth: he is come to *do the will* of his Father, and teaches us to do it here *on earth, as it is done in heaven.* Let us reverently share in these divine intentions. Let us, also, ask, with all instance, that we may be granted to partake of that heavenly *Bread,* which is now born to us in Bethlehem:

THE LORD'S PRAYER.

Our Father, who art in heaven, *hallowed be thy name: thy kingdom come: thy will be done on earth as it is in heaven.* Give *us* this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us: and lead us not into temptation: but deliver us from evil. Amen.	Pater noster, qui es in cœlis, sanctificetur nomen tuum: adveniat regnum tuum: fiat voluntas tua sicut in cœlo, et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris: et ne nos inducas in tentationem: sed libera nos a malo. Amen.

Then address our Blessed Lady, using the words of the Angelical Salutation. It is now that she is *blessed among all women:* her virginal womb has

yielded the divine *Fruit*, of which the world was in expectation: every creature should proclaim her to be the *Mother* of God.

THE ANGELICAL SALUTATION.

Ave Maria, gratia plena: Dominus tecum: benedicta tu in mulieribus, et benedictus fructus ventris tui, Jesus.

Sancta Maria, Mater Dei, ora pro nobis peccatoribus, nunc et in hora mortis nostræ. Amen.

Hail Mary, full of grace; the Lord is with thee; *blessed art thou among women*, and blessed *is the fruit of thy womb* Jesus.

Holy Mary, *Mother of God* pray for us sinners, now and at the hour of our death Amen.

After this, recite the Symbol of Faith; and as you pronounce the words, *Born of the Virgin Mary* dwell on them with a special attention, adoring the Saviour, who has deigned to come down from heaven and be born in a stable.

THE APOSTLES' CREED.

Credo in Deum Patrem omnipotentem, creatorem cœli et terræ. Et in Jesum Christum Filium ejus unicum, Dominum nostrum: qui conceptus est de Spiritu Sancto, natus ex Maria Virgine, passus sub Pontio Pilato, crucifixus, mortuus, et sepultus: descendit ad inferos, tertia die resurrexit a mortuis: ascendit ad cœlos, sedet ad dexteram Dei Patris omnipotentis: inde venturus est judicare vivos et mortuos.

Credo in Spiritum Sanctum, sanctam Ecclesiam Catholicam, Sanctorum communionem, remissionem peccatorum, carnis resurrectionem, vitam æternam. Amen.

I believe in God the Father Almighty, Creator of heaven and earth. And in Jesus Christ, his only Son our Lord who was conceived by the Holy Ghost, *born of the Virgin Mary;* suffered under Pontius Pilate, was crucified, dead and buried; he descended into hell, the third day he arose again from the dead; he ascended into heaven, sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the living and the dead.

I believe in the Holy Ghost the Holy Catholic Church the communion of Saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

After having thus made the Profession of your th, excite within yourself sentiments of penance compunction, by the remembrance of the sins have committed, and of lively gratitude of the mb of God, who is come that he may wash away sins by his Blood, and give us to partake of his nity. For this end, make use of the following ds of the Church, as the fittest way of celebrating se ineffable mysteries, the remembrance of which keep up within your hearts a sorrow for having nded so merciful a God.

ANTIPHONS FOR CHRISTMAS.

NT. O admirable Interage! The Creator of manl, assuming a living Body, ned to be born of a Virgin; , becoming Man without 's aid, bestowed on us his inity.

NT. When thou wast born fably of the Virgin, the ptures were fulfilled. As upon Gedeon's fleece, camest down to save kind. O Lord our God! praise thee.

NT. Lo! Mary hath brought h a Saviour unto us, whom n seeing exclaimed: Be- the Lamb of God! Be- him that taketh away the of the world. Alleluia.

ANT. O admirabile commercium! Creator generis humani, animatum corpus sumens, de Virgine nasci dignatus est; et procedens homo sine semine, largitus est nobis suam deitatem.

ANT. Quando natus es ineffabiliter ex Virgine, tunc impletæ sunt Scripturæ: sicut pluvia in vellus descendisti, ut salvum faceres genus humanum: te laudamus, Deus noster.

ANT. Ecce Maria genuit nobis Salvatorem, quem Joannes videns exclamavit dicens: Ecce Agnus Dei; ecce qui tollit peccata mundi. Alleluia.

Here make an humble confession of your sins, ting the general formula made use of by the urch.

THE CONFESSION OF SINS.

confess to Almighty God, lessed Mary ever Virgin, lessed Michael the Arch-

Confiteor Deo Omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli

Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, et omnibus sanctis, quia peccavi nimis cogitatione, verbo, et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, et omnes sanctos, orare pro me ad Dominum Deum nostrum.

Misereatur nostri omnipotens Deus, et dimissis peccatis nostris, perducat nos ad vitam æternam. Amen.

Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus. Amen.

angel, to blessed John Baptist, to the holy Apostles Peter and Paul, and to all the saints, that I have sinned exceedingly in thought, word, and deed through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, and all the saints, to pray to our Lord God for me.

May Almighty God have mercy on us, and, our sins being forgiven, bring us to life everlasting. Amen.

May the Almighty and merciful Lord grant us pardon, absolution, and remission of our sins. Amen.

This is the proper time for making your Meditation, as no doubt you practise this holy exercise. During Christmas, our Meditation should turn principally upon the Birth of Jesus Christ in our soul. At this period of the Liturgical Year, we must return to the very basis of our spiritual life, and yield, with childlike docility, to the inspirations of the Holy Ghost. The object of our contemplation, as well as the source of our confidence, is Jesus, the Incarnate Word, swathed in the bands of infancy, laid in his Crib, presented in the Temple, and fleeing into Egypt. His love for us has induced him to subject himself to these weaknesses of childhood, in order that even *we* may imitate our God! St. Luke tells us, that his Blessed Mother *kept* all these mysteries in her heart, and *pondered* them:[1] let us follow her

[1] St. Luke, i. 19 *and* 51.

et example, and feed our souls with the heavenly nna. Let the rays of this hidden but penetrating ht illumine us. If we would follow Jesus to bor, let us begin to follow him in the way he now ws us—of a Child's simplicity and humility. The ner the architect wishes to carry up the building, deeper does he sink the foundations. Jesus nbles himself so profoundly, because the work he undertaken is to go up even to the highest vens. As his members, we must go with him; must bear him company, now in his humble Crib, later, on his Cross, if we would be associated n him, when the day of his triumph comes, and s seated at the right hand of his Father.

The next part of your Morning Prayer must be to of God, by the following prayers, grace to avoid ry kind of sin during the day you are just begin- g. Say, then, with the Church, whose prayers st always be preferred to all others:

. O Lord, hear my prayer.

. And let my cry come o thee.

℣. Domine, exaudi orationem meam.

℟. Et clamor meus ad te veniat.

LET US PRAY.

lmighty Lord and God, has brought us to the nning of this day, let thy erful grace so conduct us ugh it, that we may not into any sin, but that all thoughts, words, and ons may be regulated rding to the rules of thy renly justice, and tend to observance of thy holy Through Jesus Christ Lord. Amen.

OREMUS.

Domine, Deus omnipotens, qui ad principium hujus diei nos pervenire fecisti, tua nos hodie salva virtute, ut in hac die ad nullum declinemus peccatum, sed semper ad tuam justitiam faciendam nostra procedant eloquia, dirigantur cogitationes et opera. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

Then, beg the divine assistance for the actions of the day, that you may do them well; and say thrice

℣. Deus, in adjutorium meum intende.
℟. Domine, ad adjuvandum me festina.
℣. Deus, in adjutorium meum intende.
℟. Domine, ad adjuvandum me festina.
℣. Deus, in adjutorium meum intende.
℟. Domine, ad adjuvandum me festina.

℣. Incline unto my aid, O God.
℟. O Lord, make haste to help me.
℣. Incline unto my aid, O God.
℟. O Lord, make haste to help me.
℣. Incline unto my aid, O God.
℟. O Lord, make haste to help me.

OREMUS.

Dirigere et sanctificare, regere et gubernare dignare, Domine Deus, Rex cœli et terræ, hodie corda et corpora nostra, sensus, sermones et actus nostros in lege tua, et in operibus mandatorum tuorum, ut hic et in æternum, te auxiliante, salvi et liberi esse mereamur, Salvator mundi. Qui vivis et regnas in sæcula sæculorum. Amen.

LET US PRAY.

Lord God, and King of heaven and earth, vouchsafe this day to rule and sanctify to direct and govern our souls and bodies, our senses, words and actions in conformity to thy law, and strict obedience to thy commands; that by the help of thy grace, O Saviour of the world! we may be fenced and freed from all evils. Who livest and reignest for ever and ever. Amen

After this, uniting yourself with the Church,—who celebrates with holy enthusiasm the rising of the Sun of Justice, by whose Light she does the works which render her agreeable to this her divine Spouse,—say together with her:

℣. Verbum caro factum est. Alleluia!
℟. Et habitavit in nobis. Alleluia!

℣. The Word was made Flesh. Alleluia!
℟. And dwelt among us. Alleluia!

LET US PRAY.

Grant, we beseech thee, O mighty God, that, as we enlightened by the new ht of thy Word made Flesh, may show in our actions effects of that faith that neth in our minds. Through same Jesus Christ our rd. Amen.

OREMUS.

Da nobis, quæsumus, omnipotens Deus, ut qui nova incarnati Verbi tui luce perfundimur; hoc in nostro resplendeat opere quod per fidem fulget in mente. Per eumdem Christum Dominum nostrum. Amen.

During the day, you will do well to use the inuctions and prayers which you will find in this ume, for each day of the Season, both for the oper of the Time, and the Proper of the Saints. the Evening, you may use the following Prayers.

NIGHT PRAYERS.

After having made the sign of the Cross, begin by oring and praising the Son of God made Flesh, and elling amongst us his creatures, for our salvation. r this end, you may recite the following stanzas one of the Hymns sung by the Church during ristmas.

HYMN.

O Jesu! Redeemer of mankind! born before the light s made, and born of the rnal Father, equal to Him nfinite glory;

Jesu, Redemptor omnium,
Quem lucis ante originem
Parem paternæ gloriæ
Pater supremus edidit;

O thou the Light and brightss of the Father! O thou everlasting hope of all men! r the prayers offered thee hy servants throughout the ld.

Tu lumen et splendor Patris,
Tu spes perennis omnium;
Intende quas fundunt preces,
Tui per orbem servuli.

Be mindful, O Creator of hings! that heretofore thou st assume a Body like unto s, and wast born from the red womb of a Virgin.

Memento, rerum conditor,
Nostri quod olim corporis
Sacrata ab alvo Virginis
Nascendo formam sumpseris.

Jesu, tibi sit gloria
Qui natus es de Virgine,
Cum Patre et almo Spiritu
In sempiterna sæcula.
Amen.

Glory be to thee, O Jesus, who wast born of the Virgin: and to the Father and the Holy Ghost, for everlasting ages. Amen.

After this Hymn, say the *Our Father*, the *Hail Mary*, and the *Apostles' Creed*, as in the Morning.

Then, make the Examination of Conscience, going over in your mind all the faults you have committed during the day; think, how unworthy sin makes us of the caresses and the company of the Divine Babe; and conclude, by making a firm resolution to avoid sin for the future, to do penance for it, and to avoid the occasions which would again lead you into it.

The Examination of Conscience concluded, recite the *Confiteor* (or *I confess*) with heartfelt contrition, and then give expression to your sorrow by the following Act, which we have taken from the Venerable Cardinal Bellarmine's Catechism:—

ACT OF CONTRITION.

O my God, I am exceedingly grieved for having offended thee, and with my whole heart I repent for the sins I have committed: I hate and abhor them above every other evil not only because, by so sinning I have lost Heaven and deserve Hell, but still more because I have offended thee O infinite Goodness, who art worthy to be loved above all things. I most firmly resolve, by the assistance of thy grace never more to offend thee for the time to come, and to avoid those occasions which might lead me into sin.

You may then add the Acts of Faith, Hope, and Charity, to the recitation of which Pope Benedict 14 has granted an indulgence of seven years and seven quarantines for each time.

ACT OF FAITH.

O my God, I firmly believe whatsoever the holy Catholic Apostolic Roman Church requires me to believe: I believe it, because thou hast revealed it to her, thou who art the very Truth.

ACT OF HOPE.

my God, knowing thy almighty power, and thy infinite
lness and mercy, I hope in thee that, by the merits of
Passion and Death of our Saviour Jesus Christ, thou
grant me eternal life, which thou hast promised to all
as shall do the works of a good Christian ; and these I
lve to do, with the help of thy grace.

ACT OF CHARITY.

my God, I love thee with my whole heart and above all
gs, because thou art the sovereign Good : I would rather
all things than offend thee. For thy love also, I love
desire to love my neighbour as myself.

Then say to our blessed Lady, in honour of the
ffable dignity of her Maternity, the following
them :—

ANTHEM TO THE BLESSED VIRGIN.

weet Mother of our Re-
ner, Gate whereby we
r heaven, and Star of the
help us, we fall ; yet do
long to rise. Nature
ed upon thee with admi-
on, when thou didst give
to thy divine Creator,
elf remaining, before and
it, a pure Virgin. Ga-
spoke his *Hail* to thee ;
inners crave thy pity.
After child-birth, thou
t remain most pure, O
in !
O Mother of God, make
cession for us.

Alma Redemptoris mater
quæ pervia cœli,
Porta manes, et stella maris,
succurre cadenti,
Surgere qui curat populo : tu
quæ genuisti,
Natura mirante, tuum sanc-
tum Genitorem,
Virgo prius ac posterius, Ga-
brielis ab ore,
Sumens illud Ave, peccato-
rum miserere.
℣. Post partum, Virgo,
inviolata permansisti.

℟. Dei Genitrix, inter-
cede pro nobis.

LET US PRAY.

God, who by the fruitful
inity of the Blessed Mary,
given to mankind the
rds of eternal salvation ;
t, we beseech thee, that

OREMUS.

Deus, qui salutis æternæ,
beatæ Mariæ virginitate fe-
cunda, humano generi præ-
mia præstitisti : tribue, quæ-
sumus, ut ipsam pro nobis

intercedere sentiamus, per quam meruimus auctorem vitæ suscipere Dominum nostrum, Jesum Christum, Filium tuum. Amen.

we may experience Her intercession, by whom we received the Author of Life, our Lord Jesus Christ, thy Son. Amen.

You would do well to add the Litany of our Lady. An indulgence of three hundred days, for each time it is recited, has been granted by the Church.

THE LITANY OF THE BLESSED VIRGIN.

Kyrie, eleison.	Lord, have mercy on us.
Christe, eleison.	Christ, have mercy on us.
Kyrie, eleison.	Lord, have mercy on us.
Christe, audi nos.	Christ, hear us.
Christe, exaudi nos.	Christ, graciously hear us.
Pater de cœlis, Deus, miserere nobis.	God the Father of heaven, have mercy on us.
Fili, Redemptor mundi, Deus, miserere nobis.	God the Son, Redeemer of the world, have mercy on us.
Spiritus Sancte, Deus, miserere nobis.	God the Holy Ghost, have mercy on us.
Sancta Trinitas, unus Deus, miserere nobis.	Holy Trinity, one God, have mercy on us.
Sancta Maria, ora pro nobis.	Holy Mary, pray for us.
Sancta Dei Genitrix, ora, *etc.*	Holy Mother of God, pray *etc.*
Sancta Virgo virginum,	Holy Virgin of virgins,
Mater Christi,	Mother of Christ,
Mater divinæ gratiæ,	Mother of divine grace,
Mater purissima,	Mother most pure,
Mater castissima,	Mother most chaste,
Mater inviolata,	Mother inviolate,
Mater intemerata,	Mother undefiled,
Mater amabilis,	Mother most amiable,
Mater admirabilis,	Mother most admirable,
Mater Creatoris,	Mother of our Creator,
Mater Salvatoris,	Mother of our Redeemer,
Virgo prudentissima,	Virgin most prudent,
Virgo veneranda,	Virgin most venerable,
Virgo prædicanda,	Virgin most renowned,
Virgo potens,	Virgin most powerful,
Virgo clemens,	Virgin most merciful,
Virgo fidelis,	Virgin most faithful,
Speculum justitiæ,	Mirror of justice,

of wisdom,	Sedes sapientiæ,
e of our joy,	Causa nostræ lætitiæ,
tual vessel,	Vas spirituale,
el of honour,	Vas honorabile,
el of singular devotion,	Vas insigne devotionis,
tical Rose,	Rosa mystica,
er of David,	Turris Davidica,
er of ivory,	Turris eburnea,
se of gold,	Domus aurea,
of the covenant,	Fœderis arca,
of heaven,	Janua cœli,
ning Star,	Stella matutina,
lth of the weak,	Salus infirmorum,
ge of sinners,	Refugium peccatorum,
forter of the afflicted,	Consolatrix afflictorum,
of Christians,	Auxilium Christianorum,
en of Angels,	Regina Angelorum,
en of Patriarchs,	Regina Patriarcharum,
en of Prophets,	Regina Prophetarum,
en of Apostles,	Regina Apostolorum,
en of Martyrs,	Regina Martyrum,
en of Confessors,	Regina Confessorum,
en of Virgins,	Regina Virginum,
en of all Saints,	Regina Sanctorum omnium,
en conceived without original sin.	Regina sine labe concepta.
amb of God, who takest ay the sins of the world, are us, O Lord.	Agnus Dei, qui tollis peccata mundi, parce nobis, Domine.
amb of God, who takest ay the sins of the world, aciously hear us, O Lord.	Agnus Dei, qui tollis peccata mundi, exaudi nos, Domine.
amb of God, who takest ay the sins of the world, ve mercy on us.	Agnus Dei, qui tollis peccata mundi, miserere nobis.
st, hear us.	Christe, audi nos.
st, graciously hear us.	Christe, exaudi nos.
Pray for us, O holy ner of God.	℣. Ora pro nobis, sancta Dei Genitrix.
That we may be made hy of the promises of st.	℟. Ut digni efficiamur promissionibus Christi.

LET US PRAY.	OREMUS.
ant, O Lord, we beseech that we thy servants	Concede nos famulos tuos, quæsumus, Domine Deus,

perpetua mentis et corporis sanitate gaudere: et gloriosa beatæ Mariæ semper Virginis intercessione, a præsenti liberari tristitia, et æterna perfrui lætitia. Per Christum Dominum nostrum. Amen.

may enjoy constant health of body and mind, and by the glorious intercession of Blessed Mary, ever a Virgin, be delivered from all present affliction, and come to that joy which is eternal. Through Christ our Lord. Amen.

Here invoke the Holy Angels, whose protection is, indeed, always so much needed by us, but never so much as during the hours of night. Say with the Church :—

Sancti Angeli, custodes nostri, defendite nos in prælio, ut non pereamus in tremendo judicio.

℣. Angelis suis Deus mandavit de te.

℟. Ut custodiant te in omnibus viis tuis.

Holy Angels, our loving Guardians, defend us in the hour of battle, that we may not be lost at the dreadful judgment.

℣. God hath given his Angels charge of thee.

℟. That they may guard thee in all thy ways.

OREMUS.

Deus, qui ineffabili providentia sanctos Angelos tuos ad nostram custodiam mittere dignaris: largire supplicibus tuis, et eorum semper protectione defendi, et æterna societate gaudere. Per Christum Dominum nostrum. Amen.

LET US PRAY.

O God, who in thy wonderful providence hast been pleased to appoint thy holy Angels for our guardians mercifully hear our prayers and grant we may rest secure under their protection and enjoy their fellowship in heaven for ever. Through Christ our Lord. Amen.

Then beg the assistance of the Saints by the following antiphon and prayer of the Church :—

Ant. Sancti Dei omnes, intercedere dignemini pro nostra omniumque salute.

℣. Lætamini in Domino et exsultate, justi.

Ant. All ye Saints of God, vouchsafe to intercede for us and for all men, that we may be saved.

℣. Rejoice in the Lord, ye just, and be glad.

℟. And glory, all ye right of heart.

℟. Et gloriamini omnes recti corde.

LET US PRAY.

Protect, O Lord, thy people; and because we have confidence in the intercession of blessed Peter and Paul and thy other Apostles, ever defend and preserve us.

May all thy Saints ever help us, we beseech thee, O Lord! and grant, that, whilst we honour their merits, we may experience their intercession. Grant thy holy peace unto these our days, and drive all iniquity from thy Church. Direct and prosper unto salvation every step, and action, and desire, of us and of all thy servants. Repay our benefactors with everlasting blessings; and grant eternal rest to all the faithful departed. Through Christ our Lord. Amen.

OREMUS.

Protege, Domine, populum tuum, et Apostolorum tuorum Petri et Pauli et aliorum Apostolorum patrocinio confidentem, perpetua defensione conserva.

Omnes Sancti tui, quæsumus, Domine, nos ubique adjuvent: ut dum eorum merita recolimus, patrocinia sentiamus: et pacem tuam nostris concede temporibus, et ab Ecclesia tua cunctam repelle nequitiam: iter, actus, et voluntates nostras, et omnium famulorum tuorum, in salutis tuæ prosperitate dispone: benefactoribus nostris sempiterna bona retribue: et omnibus fidelibus defunctis requiem æternam concede. Per Christum Dominum nostrum. Amen.

And here you may add a special mention of the Saints to whom you bear a particular devotion, either as your Patrons or otherwise; as also of those whose feast is kept in the Church that day, or at least who have been commemorated in the Divine Office.

This done, remember the necessities of the Church Suffering, and beg of God that he will give to the souls in Purgatory a place of refreshment, light, and peace. For this intention recite the usual prayers.

PSALM 129.

From the depths I have cried to thee, O Lord; Lord, hear my voice.

De profundis clamavi ad te, Domine: Domine, exaudi vocem meam.

Fiant aures tuæ intendentes : in vocem deprecationis meæ.

Si iniquitates observaveris, Domine : Domine, quis sustinebit ?

Quia apud te propitiatio est : et propter legem tuam sustinui te, Domine.

Sustinuit anima mea in verbo ejus : speravit anima mea in Domino.

A custodia matutina usque ad noctem : speret Israel in Domino.

Quia apud Dominum misericordia : et copiosa apud eum redemptio.

Et ipse redimet Israel ; ex omnibus iniquitatibus ejus.

Requiem æternam dona eis, Domine.

Et lux perpetua luceat eis.

℣. A porta inferi.

℟. Erue, Domine, animas eorum.

℣. Requiescant in pace.

℟. Amen.

℣. Domine, exaudi orationem meam.

℟. Et clamor meus ad te veniat.

Let thine ears be attentive to the voice of my supplication.

If thou wilt observe iniquities, O Lord, Lord, who shall endure it ?

For with thee there is merciful forgiveness ; and by reason of thy law I have waited for thee, O Lord.

My soul hath relied on his word ; my soul hath hoped in the Lord.

From the morning watch even until night, let Israel hope in the Lord.

Because with the Lord there is mercy, and with him plentiful redemption.

And he shall redeem Israel from all his iniquities.

Eternal rest give to them, O Lord.

And let perpetual light shine upon them.

℣. From the gate of hell.

℟. Deliver their souls, O Lord.

℣. May they rest in peace.

℟. Amen.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

OREMUS.

Fidelium Deus omnium Conditor et Redemptor, animabus famulorum famularumque tuarum, remissionem cunctorem tribue peccatorum : ut indulgentiam, quam semper optaverunt, piis supplicationibus consequantur. Qui vivis et regnas in sæcula sæculorum. Amen.

LET US PRAY.

O God, the Creator and Redeemer of all the faithful, give to the souls of thy servants departed the remission of their sins : that through the help of pious supplications, they may obtain the pardon they have always desired. Who livest and reignest for ever and ever. Amen.

Here make a special memento of such of the Faithful departed as have a particular claim upon your charity; after which, ask of God to give you his assistance, whereby you may pass the night free from danger. Say then, still keeping to the words of the Church:

ANT. Save us, O Lord, whilst awake, and watch us as we sleep; that we may watch with Christ, and rest in peace.

℣. Vouchsafe, O Lord, this night.

℟. To keep us without sin.

℣. Have mercy on us, O Lord.

℟. Have mercy on us.

℣. Let thy mercy, O Lord, be upon us.

℟. As we have hoped in thee.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

ANT. Salva nos, Domine, vigilantes, custodi nos dormientes: ut vigilemus cum Christo, et requiescamus in pace.

℣. Dignare, Domine, nocte ista.

℟. Sine peccato nos custodire.

℣. Miserere nostri, Domine.

℟. Miserere nostri.

℣. Fiat misericordia tua, Domine, super nos.

℟. Quemadmodum speravimus in te.

℣. Domine, exaudi orationem meam.

℟. Et clamor meus ad te veniat.

LET US PRAY.

Visit, we beseech thee, O Lord, this house and family, and drive from it all snares of the enemy: let thy holy angels dwell herein, who may keep us in peace, and may thy blessing be always upon us. Through Jesus Christ our Lord, thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, God world without end. Amen.

OREMUS.

Visita, quæsumus, Domine, habitationem istam, et omnes insidias inimici ab ea longe repelle: Angeli tui sancti habitent in ea, qui nos in pace custodiant, et benedictio tua sit super nos semper. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

And that you may end the day in the same senti-
ments wherewith you began it, devoutly pay you
homage to the divine Mystery of the Incarnation
by reciting the following prayer:

℣. Notum fecit Dominus, alleluia!
℟. Salutare suum, alleluia!

℣. The Lord hath mad
known, alleluia!
℟. His Salvation, alleluia

OREMUS.

Deus, qui sacratissimam noctem veri luminis fecisti illustratione clarescere; da, quæsumus, ut cujus lucis mysteria in terra cognovimus, ejus quoque gaudiis in cœlo perfruamur. Qui tecum vivit et regnat in sæcula sæculorum. Amen.

LET US PRAY.

O God! who hast enlighter
ed the most sacred of Night
by the brightness of Him, wh
is the true Light; grant, w
beseech thee, that we who hav
known the mysteries of th
Light on earth, may likewis
come to the enjoyment of
in heaven. Who liveth an
reigneth with thee for eve
Amen.

CHAPTER V.

ON HEARING MASS, DURING THE SEASON OF CHRISTMAS.

UCH is the number and importance of the Feasts ept during this Holy Season, that even those of the aithful, who have not the habit of hearing Mass aily at other times, look upon it as a sort of duty to o so now: and rightly; for, the Lamb, who is offered p in this Divine Sacrifice, is He, whom they have een asking of the Eternal Father with so much arnestness during Advent, in those words of the rophet Isaias: *Send forth, O Lord, the Lamb, the uler of the Earth.*[1]

This tender Lamb is come; *the Child is born unto s,*[2] and even now is on the Altar of his Sacrifice. St. aul tells us, that this Jesus, on his first entrance nto the world, said to his Father: *Sacrifice and blation thou willedst not; but a Body thou hast tted unto me.—Then said I; Behold I come:—to o thy will, O God.*[3] It is true, that the Sacrifice of ne Cross, of which that of the Mass is the continuaon, was the Sacrifice of Christ at the end of his hree-and-Thirty Years; still, during these days of hristmas, when we have so much to learn from the ıystery of the Sacred Infancy, we shall be in strict ccordance with the spirit of the Church, if, whilst ssisting at Mass, we keep before our minds, not only ne bleeding Victim of Calvary, but likewise the veet Lamb of Bethlehem. Moreover, does not our esus offer himself, for us, to his Father, from his rib as well as from his Cross? Thus, we read in

[1] Is. xvi. 1. [2] *Ibid.* ix. 6. [3] Heb. x. 5.

the *Acts of the Saints*, that as often as this our Redeemer wished to requite the faith and love of his servants, by manifesting to them his real Presence in the sacred Host, he appeared to them in the form of a lovely Babe.

The Liturgical Iconography of the Greeks represents the mystery of the Eucharist under the symbol of a Babe reposing on a Paten. So, too, in many of our Latin Missals, up to the end of the 16th century we find an illumination or engraving, as the case may be, representing a Priest vested in a Chasuble standing at the Altar, and holding in his hands the Body of our Saviour, under the form of a Child.

Let the Faithful, therefore, enter the House of God in the dispositions, wherewith the Shepherds and the Magi were animated, when they went to Bethlehem, the *House of Bread*. They, too, must *come with haste*;[1] from the mid-night of this world to that Light *which shineth in darkness*.[2] They must come to the Altar as to the Crib of Jesus, and in the joy of this Mystery, they must offer their whole heart to the New-Born Babe. Then, uniting themselves with Mary and the Church, they must offer the Lamb of God to the heavenly Father, and themselves together with him—and all this, with the humility and simplicity of Little Children.

We will now endeavour to embody these sentiments in our explanation of the Mysteries of the Holy Mass, and initiate the Faithful into these divine secrets; not, indeed, by indiscreetly presuming to translate the sacred formulæ, but by suggesting such Acts, as will enable those who hear Mass, to enter into the ceremonies and sentiments of the Church and the Priest.

During a considerable portion of this Season, the Mass is celebrated in commemoration of the great

[1] St. Luke, ii. 16. [2] St. John, i. 5.

Mysteries, which were accomplished at this period of the Liturgical Year; and the Prayers used by the Church, on these great Feasts, will be found on the respective days. During the remaining forty days, the Holy Sacrifice is either *of the Saints* or *of the Sundays*, which come during this time, and on which there does not occur a *Double* Feast. The Sundays of Septuagesima and Sexagesima sometimes fall during Christmastide; and when this happens, they cannot be put out by any Feast, save those of the Patron of the Place, or of the Titular or Dedication of the Church.

In all the Masses of the Sundays, as also on those Feasts which are called *simples* and *semi-doubles*, the Priest makes a commemoration of our Blessed Lady as *Mother of God*, and this by three Prayers, which we give in their proper places. With regard to the *colours* of the Vestments, used during this holy Season, we have explained them in a previous chapter.

On the Sundays, if the Mass, at which the Faithful assist, be the Parochial, or, as it is often called, the Public Mass, two solemn rites precede it, which are full of instruction and blessing—the *Asperges*, or sprinkling of the Holy Water, and the Procession.

During the *Asperges*, let them unite with the intentions of the Church in this venerable rite, and pray for that purity of heart, which will fit them for admission into that Stable of Bethlehem, wherein the Word Incarnate first appeared to his creatures.

ANTIPHON OF THE ASPERGES.

Thou shalt sprinkle me with hyssop, O Lord, and I shall be cleansed; thou shalt wash me, and I shall be made whiter than snow.

Ps. Have mercy on me, O God, according to thy great mercy.

Asperges me, Domine, hyssopo, et mundabor; lavabis me, et super nivem dealbabor.

Ps. Miserere mei, Deus, secundum magnam misericordiam tuam.

℣. Gloria Patri, &c.

ANT. Asperges me, &c.

℣. Ostende nobis, Domine, misericordiam tuam.

℟. Et salutare tuum da nobis.

℣. Domine, exaudi orationem meam.

℟. Et clamor meus ad te veniat.

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

℣. Glory, &c.

ANT. Sprinkle me, &c.

℣. Show us, O Lord, th mercy.

℟. And grant us the Saviou whom we expect from thee.

℣. O Lord, hear my praye

℟. And let my cry con unto thee.

℣. The Lord be with you.

℟. And with thy spirit.

OREMUS.

Exaudi nos, Domine sancte, Pater omnipotens, æterne Deus: et mittere digneris sanctum Angelum tuum de cœlis, qui custodiat, foveat, protegat, visitet atque defendat omnes habitantes in hoc habitaculo. Per Christum Dominum nostrum.

℟. Amen.

LET US PRAY.

Graciously hear us, O ho Lord, Father Almighty, ete nal God: and vouchsafe send thy holy Angel fro heaven, who may keep, ch rish, protect, visit, and defe all who are assembled in th place. Through Christ o Lord.

℟. Amen.

The Procession, which immediately precedes t Mass, should remind us of the Shepherds and Ma going to Bethlehem, and how, after a holy impatien to reach the holy spot, they arrived, and found *Ma and Joseph, and the Infant lying in the manger.*

But see, Christians, the Sacrifice begins! T Priest is at the foot of the altar; God is attenti the Angels are in adoration, the whole Church united with the Priest, whose priesthood and acti are those of the great High Priest, Jesus Chr Let us make the sign of the cross with him.

THE ORDINARY OF THE MASS.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

I unite myself, O my God, with thy Church, who comes to seek consolation in Jesus Christ thy Son, who is the true Altar.

Like her, I beseech thee to defend me against the malice of the enemies of my salvation.

It is in thee that I have put my hope; yet do I feel sad and troubled at being in the midst of the snares which are set for me.

Send me, then, him who is *light* and *truth;* it is he will open to us the way to thy holy mount, to thy heavenly tabernacle.

He is the Mediator, and the living Altar; I will draw nigh to him, and be filled with joy.

When he shall have come, I will sing in my gladness, Be not sad, O my soul! why wouldst thou be troubled?

Hope in his coming; he who is thy *Saviour* and thy *God*, will soon be with thee.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

I am to go to the altar of God, and feel the presence of him who consoles me!

In nomine Patris et Filii et Spiritus Sancti. Amen.

℣. Introibo ad altare Dei.
℟. Ad Deum qui lætificat juventutem meam.

Judica me, Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me.

Quia tu es, Deus, fortitudo mea: quare me repulisti? et quare tristis incedo, dum affligit me inimicus?

Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.

Et introibo ad altare Dei: ad Deum qui lætificat juventutem meam.

Confitebor tibi in cithara Deus, Deus meus: quare tristis es anima mea? et quare conturbas me?

Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc et semper, et in sæcula sæculorum. Amen.

℣. Introibo ad altare Dei.
℟. Ad Deum qui lætificat juventutem meam.

℣. Adjutorium nostrum in nomine Domini.
℟. Qui fecit cœlum et terram.

This my hope comes not from any merits of my own, but from the all-powerful help of my Creator.

The thought of his being about to appear before his God, excites, in the soul of the Priest, a lively sentiment of compunction. He cannot go further in the holy Sacrifice without confessing, and publicly, that he is a sinner, and deserves not the grace he is about to receive. Listen, with respect, to this confession of God's Minister, and earnestly ask our Lord to show mercy to him; for the Priest is your Father; he is answerable for your salvation, for which he every day risks his own. When he has finished, unite with the Servers, or the Sacred Ministers, in this prayer:

Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam.

May Almighty God have mercy on thee, and, forgiving thy sins, bring thee to everlasting life.

The Priest having answered *Amen*, make your confession, saying with a contrite spirit:

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et tibi, Pater: quia peccavi nimis, cogitatione, verbo, et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et te, Pater, orare pro me ad Dominum Deum nostrum.

I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the holy Apostles Peter and Paul, to all the saints, and to thee, Father, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, and all the saints, and thee, Father, to pray to our Lord God for me.

Receive with gratitude the paternal wish of the Priest, who says to you :

May Almighty God be merciful to you, and, forgiving your sins, bring you to everlasting life.

℟. Amen.

May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

℟. Amen.

Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducat vos ad vitam æternam.

℟. Amen.

Indulgentiam, absolutionem, et remissionem peccatorum nostrorum, tribuat nobis omnipotens et misericors Dominus.

℟. Amen.

Invoke the divine assistance, that you may approach to Jesus Christ.

℣. O God, it needs but one look of thine to give us life.

℟. And thy people shall rejoice in thee.

℣. Show us, O Lord, thy mercy.

℟. And give us the Saviour whom thou hast prepared for us.

℣. O Lord, hear my prayer.

℟. And let my cry come into thee.

℣. Deus, tu conversus vivificabis nos.

℟. Et plebs tua lætabitur in te.

℣. Ostende nobis, Domine, misericordiam tuam.

℟. Et Salutare tuam da nobis.

℣. Domine, exaudi orationem meam.

℟. Et clamor meus ad te veniat.

The Priest here leaves you to ascend to the altar ; but first he salutes you :

℣. The Lord be with you.

℣. Dominus vobiscum.

Answer him with reverence :

R. And with thy spirit.

℟. Et cum spiritu tuo.

LET US PRAY.

OREMUS.

He ascends the steps, and comes to the Holy of Holies. Ask, both for him and yourself, the deliverance from sin :

Aufer a nobis quæsumus, Domine, iniquitates nostras; ut ad Sancta sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

Take from our hearts, O Lord, all those sins, which make us unworthy of thy visit; we ask this of thee by thy divine Son, our Lord.

When the Priest kisses the altar, out of reverence for the relics of the Martyrs which are there, say:

Oramus te, Domine, per merita sanctorum tuorum quorum reliquiæ hic sunt, et omnium Sanctorum: ut indulgere digneris omnia peccata mea. Amen.

Generous soldiers of Jesus Christ, who have mingled your own blood with his, intercede for us that our sins may be forgiven: that so we may, like you, approach unto God.

If it be a High Mass at which you are assisting, the Priest incenses the Altar in a most solemn manner; and this white cloud, which you see ascending from every part of the Altar, signifies the prayer of the Church, who addresses herself to Jesus Christ and which this Divine Mediator then causes to ascend, united with his own, to the throne of the majesty of his Father.

The Priest then says the Introit. It is a solemn opening-anthem, in which the Church, at the very commencement of the Holy Sacrifice, gives expression to the sentiments which fill her heart.

It is followed by nine exclamations, which are even more earnest, for they ask for mercy. In addressing them to God, the Church unites herself with the nine choirs of Angels, who are standing round the altar of Heaven, one and the same as this before which you are kneeling.

To the Father, who has sent us his Son:

Kyrie eleison.	Lord, have mercy on us!
Kyrie eleison.	Lord, have mercy on us!
Kyrie eleison.	Lord, have mercy on us!

To the Son, who has come down to us:

Christ, have mercy on us !	Christe eleison.
Christ, have mercy on us !	Christe eleison.
Christ, have mercy on us !	Christe eleison.

To the Holy Ghost, whose operation has accomplished the mystery:

Lord, have mercy on us !	Kyrie eleison.
Lord, have mercy on us !	Kyrie eleison.
Lord, have mercy on us !	Kyrie eleison.

Then, mingling his voice with that of the heavenly host, the Priest intones the sublime Canticle of Bethlehem, which announces *glory to God, and peace to men.* Instructed by the revelations of God, the Church continues, in her own words, the Hymn of the Angels. She celebrates, with rapture, *the Lamb of God, who taketh away the sins of the world.* She offers to this Lamb, in return for the humiliations of the Stable and the Crib, the homage of her fervent praise, declaring that *He alone is Holy, He alone is Lord, He alone Most-High.* Enter, Christians, into these sentiments of profound adoration, of confidence, and of tender love, towards the Divine Lamb.

THE ANGELIC HYMN.

GLORY BE TO GOD ON HIGH, AND ON EARTH PEACE TO MEN OF GOOD WILL.

We praise thee : we bless thee : we adore thee : we glorify thee : we give thee thanks for thy great glory.

O Lord God, Heavenly King, God the Father Almighty.

O Lord Jesus Christ, the only begotten Son.

GLORIA IN EXCELSIS DEO, ET IN TERRA PAX HOMINIBUS BONÆ VOLUNTATIS.

Laudamus te : benedicimus te : adoramus te : glorificamus te : gratias agimus tibi propter magnam gloriam tuam.

Domine Deus Rex cœlestis, Deus Pater omnipotens.

Domine, Fili unigenite, Jesu Christe.

Domine Deus, Agnus Dei, Filius Patris.

Qui tollis peccata mundi, miserere nobis.

Qui tollis peccata mundi, suscipe deprecationem nostram.

Qui sedes ad dexteram Patris, miserere nobis.

Quoniam tu solus sanctus, tu solus Dominus, tu solus Altissimus, Jesu Christe, cum Sancto Spiritu, in gloria Dei Patris. Amen.

O Lord God, *Lamb of God*, Son of the Father.

Who takest away the sins of the world, have mercy on us.

Who takest away the sins of the world, receive our humble prayer.

Who sittest at the right hand of the Father, have mercy on us.

For thou alone art holy, thou alone art Lord, thou alone, O Jesus Christ, together with the Holy Ghost, art most high, in the glory of God the Father. Amen.

The Priest turns towards the people, and again salutes them, as it were to make sure of their pious attention to the sublime act, for which all this is but the preparation. The words of this greeting are especially beautiful during the season of Christmas: *The Lord be with you!* Isaias had foretold that it would indeed be verified, and the Angel confirms the prophecy to St. Joseph, when he thus says to him: *He shall be called Emmanuel*, that is, *God with us*.[1]

Then follows the *Collect* or *Prayer*, in which the Church formally expresses to the divine Majesty the special intentions she has in the Mass which is being celebrated. You may unite in this prayer, by reciting with the Priest the Collects which you will find in their proper places: but on no account omit to join with the server of the Mass in answering *Amen*.

Then follows the *Epistle*, which is, generally, a portion of one or other of the Epistles of the Apostles, or a passage from some Book of the Old Testament. Whilst it is being read, thank Him, who, not satisfied with having, *at sundry times, spoken to us by the*

[1] St. Matth. i. 23.

Prophets, has deigned, *in these days, to speak to us by his Son.*[1]

The *Gradual* is an intermediate formula of Prayer between the Epistle and Gospel. It again brings to our attention the sentiments which were expressed in the Introit. Read it with devotion, so as to get more and more into the spirit of the Christmas Mystery.

The song of praise, the *Alleluia*, is next heard. Let us, whilst it is being sung, unite with the holy Angels, who, at the Birth of the Divine Lamb, made our earth echo with their heavenly chants.

One of the princes of this heavenly host, said, speaking to the shepherds: *Behold I evangelise to you* (that is, *I bring you good tidings of*) *a great joy—for this day is born unto you a Saviour, in Bethlehem, the City of David.*[2] Afterwards, came the Apostles, and they *evangelised* this same *joy* to the whole world; and the Book, which contains the words which gave joy to mankind, is called *the Gospel—Evangelium.* A passage from this divine Book is now going to be read to the assembly of the Faithful; we shall hear the very words of Him, who became a Little Child, in order to be thus able to speak to us.

If it be a High Mass, the Deacon prepares to fulfil his noble office, that of announcing the *Good Tidings* of salvation. He prays God to cleanse his heart and lips. Then kneeling, he asks the Priest's blessing; and having received it, he at once goes to the place where he is to sing the Gospel.

As a preparation for hearing it worthily, you may thus pray, together with the Priest and Deacon:

Alas! these ears of mine are but too often defiled with	Munda cor meum, ac labia mea, omnipotens Deus, qui

[1] Heb. i. 1, 2. [2] St. Luke, ii. 10, 11.

labia Isaiæ Prophetæ calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.

Dominus sit in corde meo, et in labiis meis: ut digne et competenter annuntiem Evangelium suum: In nomine Patris, et Filii, et Spiritus Sancti. Amen.

the world's vain words; cleanse them, O Lord, that so I may hear the words of eternal life, and treasure them in my heart. Through our Lord Jesus Christ. Amen.

Grant to thy ministers thy grace, that they may faithfully explain thy law; that so all, both pastors and flock, may be united to thee for ever. Amen.

You will stand during the Gospel, as though you were waiting the orders of your Lord; and at the commencement, make the sign of the Cross on your forehead, lips, and breast; and then listen to every word of the Priest or Deacon. Let your heart be ready and obedient. *Whilst my Beloved was speaking*, says the Spouse in the Canticle, *my soul melted within me.*[1] If you have not such love as this, have at least the humble submission of Samuel, and say: *Speak, Lord! thy servant heareth.*[2]

After the Gospel, if the Priest say the Symbol of Faith, the *Credo*, you will say it with him. Faith is that gift of God, without which we cannot please him. It is Faith that makes us see *the Light which shineth in darkness*, and which *the darkness* of unbelief *did not comprehend.* It is Faith that shows us Him we are to love. It is Faith, too, that makes us become *little children again;* for, such we must be, if we would have access to the Crib of Him, whom Clement of Alexandria so beautifully calls *the King of Infants.* Let us, then, say with the Catholic Church, our Mother:

[1] Cant. v. 6. [2] I. Kings, iii. 10.

THE NICENE CREED.

I believe in one God, the Father almighty, maker of heaven and earth, and of all things visible and invisible.

Credo in unum Deum, Patrem omnipotentem, factorem cœli et terræ, visibilium omnium et invisibilium.

And in one Lord Jesus Christ, the only begotten Son of God. And born of the Father before all ages; God of God, light of light; true God of true God. Begotten, not made; consubstantial to the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven. *And became incarnate by the Holy Ghost, of the Virgin Mary;* AND WAS MADE MAN. He was crucified also for us, under Pontius Pilate, suffered, and was buried. And the third day he rose again, according to the Scriptures. And ascended into heaven, sitteth at the right hand of the Father. And he is to come again with glory, to judge the living and the dead; of whose kingdom there shall be no end.

Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia sæcula, Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum non factum, consubstantialem, Patri, per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de cœlis. *Et incarnatus est de Spiritu Sancto, ex Maria Virgine;* ET HOMO FACTUS EST. Crucifixus etiam pro nobis sub Pontio Pilato, passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in cœlum; sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos et mortuos; cujus regni non erit finis.

And in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son. Who together with the Father and the Son, is adored and glorified; who spoke by the Prophets. And one holy Catholic and Apostolic Church. I confess one Baptism for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come. Amen.

Et in Spiritum Sanctum, Dominum et vivificantem, qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur, et conglorificatur; qui locutus est per Prophetas. Et unam sanctam Catholicam et Apostolicam Ecclesiam. Confiteor unum Baptisma in remissionem peccatorum. Et exspecto resurrectionum mortuorum, et vitam venturi sæculi. Amen.

The Priest and the people should, by this time, have their hearts ready: it is time to prepare the offering itself. And here we come to the second part of the Holy Mass, which is called the *Oblation*, and which immediately follows that, which was called the *Mass of Catechumens*, on account of its being formerly the only part, at which the candidates for Baptism had a right to be present,

See, then, dear Christians! bread and wine are about to be offered to God, as being the noblest of inanimate creatures, since they are made for the nourishment of man; and even that is only a poor material image of what they are destined to become in our Christian Sacrifice. Their substance will soon give place to God himself, and of themselves nothing will remain but the appearances. Happy creatures, thus to yield up their own being, that God may take its place! We, too, are to undergo a like transformation, when, as the Apostle expresses it, *that which to us is mortal, shall put on immortality.*[1] Until that happy change shall be realised, let us offer ourselves to God, as often as we see the bread and wine presented to him in the Holy Sacrifice; and let us glorify Him, who, by assuming our human nature, has made us *partakers of the divine nature.*[2]

The Priest again turns to the people with the usual salutation, as though he would warn them to redouble their attention. Let us read the Offertory with him, and when he offers the Host to God, let us unite with him in saying:

Suscipe, sancte Pater, omnipotens æterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumera-

All that we have, O Lord, comes from thee, and belongs to thee; it is just, therefore, that we return it unto thee. But, how wonderful art thou in the inventions of thy im-

[1] I. Cor. xv. 53. [2] II. St. Pet. i. 4.

mense love! This bread which we are offering to thee, is to give place, in a few moments, to the sacred Body of Jesus. We beseech thee, receive, together with this oblation, our hearts which long to live by thee, and to cease to live their own life of self.

bilibus peccatis et offensionibus et negligentiis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis; ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

When the Priest puts the wine into the chalice, and then mingles with it a drop of water, let your thoughts turn to the divine mystery of the Incarnation, which is manifested to the world by the Birth of our Emmanuel; and say:

O Lord Jesus, who art *the true Vine*, and whose Blood, like a generous wine, has been poured forth under the pressure of the Cross! thou hast deigned to unite thy divine nature to our weak humanity, which is signified by this drop of water. O come and make us partakers of thy divinity, by showing thyself to us in thy sweet and wondrous visit.

Deus qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquæ et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

The Priest then offers the mixture of wine and water, beseeching God graciously to accept this oblation, the figure of which is so soon to be changed into the reality, of which it is now but the figure. Meanwhile, say, in union with the Priest:

Graciously accept these gifts, O sovereign Creator of all things. Let them be fitted for the divine transformation, which will make them, from

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinæ Majestatis tuæ, pro nostra et totius

mundi salute, cum odore suavitatis ascendat. Amen.

being mere offerings of created things, the instrument of the world's salvation.

After having thus held up the sacred gifts towards heaven, the Priest bows down: let us, also, humble ourselves, and say:

In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Though daring, as we do, to approach thy altar, O Lord, we cannot forget that we are sinners. Have mercy on us, and delay not to send us thy Son, who is our saving Host.

Let us next invoke the Holy Ghost, whose operation is about to produce on the altar the presence of the Son of God, as it did in the womb of the Blessed Virgin Mary, in the divine mystery of the Incarnation:

Veni, Sanctificator omnipotens æterne Deus, et benedic hoc sacrificium tuo sancto nomini præparatum.

Come, O Divine Spirit, make fruitful the offering which is upon the altar, and produce in our hearts Him whom they desire.

If it be a High Mass, the Priest, before proceeding any further with the Sacrifice, takes the thurible a second time. He first incenses the bread and wine which have been just offered, and then the altar itself; hereby inviting the faithful to make their prayer, which is signified by the incense, more and more fervent, the nearer the solemn moment approaches. St. John tells us, that the incense, which burns on the Altar in heaven, is made of *the Prayers of the Saints*. During Christmastide, therefore, we may look on the fragrant cloud, which covers our Altar here on earth, as an emblem of the prayers said by the Shepherds round the Crib, and of the adorations paid by the Magi to the Infant-God. Let

us imitate them; for, this same Jesus is soon to be on our Altar.

But the thought of his own unworthiness becomes more intense than ever in the heart of the Priest. The public confession, which he made at the foot of the altar, is not enough; he would now, at the altar itself, express to the people, in the language of a solemn rite, how far he knows himself to be from that spotless sanctity, wherewith he should approach to God. He washes his *hands*. Our hands signify our *works;* and the Priest, though by his priesthood he bear the office of Jesus Christ, is, by his works, but man. Seeing your Father thus humble himself, do you also make an act of humility, and say with him these verses of

PSALM 25.

I, too, would wash my hands, O Lord, and become like unto those who are innocent, that so I may be worthy to come near thy altar, and hear thy sacred Canticles, and then go and proclaim to the world the wonders of thy goodness. I love the beauty of thy House, which thou art about to make the dwelling-place of thy glory. Leave me not, O God, in the midst of them that are enemies both to thee and me. Thy mercy having separated me from them, I entered on the path of innocence, and was restored to thy grace; but have pity on my weakness still; redeem me yet more, thou who hast so mercifully brought me back to the right path. In the midst of these thy faithful people, I give thee thanks. Glory be to

Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine.

Ut audiam vocem laudis: et enarrem universa mirabilia tua.

Domine, dilexi decorem domus tuæ, et locum habitationis gloriæ tuæ.

Ne perdas cum impiis, Deus, animam meam, et cum viris sanguinum vitam meam.

In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.

Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.

Pes meus stetit in directo: in ecclesiis benedicam te, Domine.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et

nunc, et semper, et in sæcula sæculorum. Amen.

the Father and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

The Priest, taking encouragement from the act of humility he has just made, returns to the middle of the altar, and bows down full of respectful awe, begging of God to receive graciously the Sacrifice which is about to be offered to him, and expresses the intentions for which it is offered. Let us do the same.

Suscipe, sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam Passionis, Resurrectionis, et Ascensionis Jesu Christi Domini nostri: et in honore beatæ Mariæ semper Virginis, et beati Joannis Baptistæ, et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in cœlis, quorum memoriam agimus in terris. Per eumdem Christum Dominum nostrum. Amen.

O Holy Trinity, graciously accept the Sacrifice we have begun. We offer it in remembrance of the Passion, Resurrection, and Ascension of our Lord Jesus Christ. Permit thy Church to join with this intention that of honouring the ever glorious Virgin Mary, the Blessed Baptist John, the holy Apostles Peter and Paul, the Martyrs whose relics lie here under our altar awaiting their resurrection, and the Saints whose memory we this day celebrate. Increase the glory they are enjoying, and receive the prayers they address to thee for us.

The Priest again turns to the people; it is for the last time before the sacred Mysteries are accomplished. He feels anxious to excite the fervour of the people. Neither does the thought of his own unworthiness leave him; and before entering the cloud with the Lord, he seeks support in the prayers of his brethren who are present. He says to them:

Brethren, pray that my Sacrifice, which is yours also, may be acceptable to God, our Almighty Father.

Orate, fratres : ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

With this request he turns again to the altar, and you will see his face no more, until our Lord himself shall have come down from heaven upon that same altar. Assure the Priest that he has your prayers, and say to him :

May our Lord accept this Sacrifice at thy hands, to the praise and glory of his name, and for our benefit and that of his holy Church throughout the world.

Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram totiusque Ecclesiæ suæ sanctæ.

Here the Priest recites the prayers called *the Secrets*, in which he presents the petition of the whole Church for God's acceptance of the Sacrifice, and then immediately begins to fulfil that great duty of religion, *Thanksgiving*. So far he has adored God, and has sued for mercy ; he has still to give thanks for the blessings bestowed on us by the bounty of our heavenly Father, and expressly for that chiefest of all his gifts —the Messias. We are on the point of receiving a new visit of this Son of God ; the Priest, in the name of the Church, is about to give expression to the gratitude of all mankind. In order to excite the faithful to that intensity of gratitude which is due to God for all his gifts, he interrupts his own and their silent prayer by terminating it aloud, saying :

For ever and ever !

Per omnia sæcula sæculorum !

In the same feeling, answer your *Amen !* Then he continues :

℣. The Lord be with you.
℟. And with thy spirit.
℣. Lift up your hearts !

℣. Dominus vobiscum.
℟. Et cum spiritu tuo.
℣. Sursum corda !

Let your response be sincere:

℟. Habemus ad Dominum. ℟. We have them fixed on God.

And when he adds:

℣. Gratias agamus Domino Deo nostro. ℣. Let us give thanks to the Lord our God.

Answer him with all the earnestness of your soul:

℟. Dignum et justum est. ℟. It is meet and just.

Then the Priest:

PREFACE:[1]

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere: Domine sancte, Pater omnipotens, æterne Deus; quia per incarnati Verbi mysterium, nova mentis nostræ oculis lux tuæ claritatis infulsit: ut dum visibiliter Deum cognoscimus, per hunc in invisibilium amorem rapiamur: et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia cœlestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes.

It is truly meet and just, right and available to salvation, that we should always and in all places give thanks to thee, O holy Lord, Father Almighty, eternal God; for that, by the mystery of the Incarnate Word, a new ray of thy glory has appeared to the eyes of our soul: so that, while we behold God visibly, we may be carried by him to the love of things invisible: and therefore, with the Angels and Archangels, with the Thrones and Dominations, and with all the heavenly host, we sing a hymn to thy glory, saying unceasingly:

[1] *This Preface is said on Christmas Day, and during its Octave; on the Feast of the Holy Name of Jesus; and on the Purification of the Blessed Virgin. The Prefaces for the Epiphany, of the Blessed Trinity, and of the Apostles, will be given in their proper places.—The following is the Common Preface, which is said as often as there is not a proper one assigned.*

PREFACE.

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere:

It is truly meet and just, right and available to salvation, that we should always and in all places

Here unite with the Priest, who, on his part, unites himself with the blessed Spirits, in giving thanks to God for the unspeakable Gift: bow down and say:

Holy, Holy, Holy, Lord God of hosts!
Heaven and earth are full of thy glory.
Hosanna in the highest!
Blessed be the Saviour whom we were expecting, and who is coming to us in the name of the Lord who sends him.
Hosanna be to him in the highest!

Sanctus, Sanctus, Sanctus, Dominus Deus sabaoth!
Pleni sunt cœli et terræ gloria tua.
Hosanna in excelsis!
Benedictus qui venit in nomine Domini.
Hosanna in excelsis!

After these words commences the *Canon*, that mysterious prayer, in the midst of which heaven bows down to earth, and God descends unto us. The voice of the Priest is no longer heard; yea, even at the altar, all is silence. It was thus, says the Book of Wisdom, *in the quiet of silence, and while the night was in the midst of her course, that the Almighty Word came down from his royal throne.*[1] Let us await him in a like silence, and respectfully fix our eyes on what the Priest does in the holy place.

give thanks to thee, O holy Lord, Father Almighty, eternal God: through Christ our Lord; by whom the Angels praise thy majesty, the Dominations adore it, the powers tremble before it; the heavens and the heavenly Virtues, and the blessed Seraphim, with common jubilee, glorify it. Together with whom, we beseech thee that we may be admitted to join our humble voices, saying:

Domine sancte, Pater omnipotens, æterne Deus, per Christum Dominum nostrum; per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates, Cœli, cœlorumque Virtutes, ac beata Seraphim, socia exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplici confessione dicentes.

[1] Wisd. xviii. 14, 15.

THE CANON OF THE MASS.

In this mysterious colloquy with the great God of heaven and earth, the first prayer of the sacrificing Priest is for the Catholic Church, his and our Mother.

Te igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum supplices rogamus ac petimus, uti accepta habeas, et benedicas hæc dona, hæc munera, hæc sancta sacrificia illibata, in primis quæ tibi offerimus pro Ecclesia tua sancta Catholica: quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum, una cum famulo tuo Papa nostro N. et Antistite nostro N., et omnibus orthodoxis, atque catholicæ et apostolicæ fidei cultoribus.

O God, who manifestest thyself unto us by means of the mysteries which thou hast entrusted to thy holy Church, our Mother; we beseech thee, by the merits of this sacrifice, that thou wouldst remove all those hindrances which oppose her during her pilgrimage in this world. Give her peace and unity. Do thou thyself guide our Holy Father the Pope, thy Vicar on earth. Direct thou our Bishop, who is our sacred link of unity; and watch over all the orthodox children of the Catholic Apostolic Roman Church.

Here pray, together with the Priest, for those whose interests should be dearest to you.

Memento, Domine, famulorum famularumque tuarum N. et N., et omnium circumstantium, quorum tibi fides cognita est, et nota devotio: pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis suæ; tibique reddunt vota sua æterno Deo, vivo et vero.

Permit me, O God, to intercede with thee in more earnest prayer for those, for whom thou knowest that I have a special obligation to pray: * * * Pour down thy blessings upon them. Let them partake of the fruits of this divine Sacrifice, which is offered unto thee in the name of all mankind. Visit them by thy grace, pardon them their sins, grant them the blessings of this present life and of that which is eternal.

Here let us commemorate the Saints: they are that portion of the Body of Jesus Christ, which is called the *Church Triumphant.*

But the offering of this Sacrifice, O my God, does not unite us with those only of our brethren who are still in this transient life of trial: it brings us closer to those also, who are already in possession of heaven. Therefore it is, that we wish to honour by it the memory of the glorious and ever Virgin Mary, of whom Jesus is born to us; of the Apostles, Confessors, Virgins, and of all the Saints; that so they may assist us, by their powerful intercession, to become worthy to see Jesus in Bethlehem, and to contemplate thee, as they now do, in the mansion of thy glory.

Communicantes, et memoriam venerantes, in primis gloriosæ semper Virginis Mariæ, Genitricis Dei et Domini nostri Jesu Christi: sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreæ, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis, et Thaddæi: Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ et Damiani, et omnium sanctorum tuorum, quorum meritis precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio. Per eumdem Christum Dominum nostrum. Amen.

The Priest, who, up to this time, had been praying with his hands extended, now joins them, and holds them over the bread and wine, as the High Priest of the Old Law did over the figurative victim: he thus expresses his intention of bringing these gifts more closely under the notice of the Divine Majesty, and of marking them as the material offering whereby we profess our *dependence,* and which is, in a few instants, to yield its place to the living Host, upon whom all our iniquities are to be laid.

Vouchsafe, O God, to accept this offering which this thy assembled family presents to thee as the homage of its most happy servitude. In return, give us peace, save us from

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quæsumus Domine, ut placatus accipias: diesque nostros in tua pace disponas, atque ab

æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.

thy wrath, and number us among thy elect, through Him who is coming to us, thy Son our Saviour.

Quam oblationem tu Deus in omnibus quæsumus, benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris; ut nobis Corpus et Sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Yea, Lord, this is the moment when this bread is to become his sacred Body, which is our food; and this wine is to be changed into his Blood, which is our drink. Ah! delay no longer, but send to us this divine Son our Saviour!

And here the Priest ceases to act as man; he now becomes more than a mere minister of the Church. His word becomes that of Jesus Christ, with all its power and efficacy. Prostrate yourself in profound adoration; for the Emmanuel, the *God with us*, is coming down from heaven.

Qui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas: et elevatis oculis in cœlum, ad te Deum Patrem suum omnipotentem, tibi gratias agens, benedixit, fregit, deditque discipulis suis, dicens: Accipite, et manducate ex hoc omnes. HOC EST ENIM CORPUS MEUM.

What, O God of heaven and earth, my Jesus, the long expected Messias, what else can I do at this solemn moment but adore thee, in silence, as my sovereign Master, and open my whole heart to thee, as to its dearest King! Come, then, Lord Jesus, come!

The Divine Lamb, the Son of Mary, is now lying on our Altar! Glory and love be to him for ever! But he is come, that he may be immolated. When Isaias, in prophetic vision, contemplated this *Child that is born unto us*, he saw, that even then *his government was upon his shoulder*,[1] and this was the Cross. Hence, the Priest, who is the minister of the will of the Most High, immediately pronounces over

[1] Is. ix. 6.

the Chalice those sacred words, which will produce the great mystical immolation, by the separation of the Victim's Body and Blood. The substances of bread and wine have ceased to exist: the species alone are left, veiling, as it were, the Body and Blood, lest fear should keep us from a mystery, which God gives us in order to give us confidence. Let us associate ourselves to the Angels, who tremblingly look upon this deepest wonder.

O Precious Blood! thou price of my salvation! I adore thee! Wash away my sins, and give me a purity above the whiteness of snow. Lamb ever slain, yet ever living, thou comest to take away the sins of the world! Come also and reign in me by thy power and by thy love.

Simili modo postquam cœnatum est, accipiens et hunc præclarum Calicem in sanctas ac venerabiles manus suas: item tibi gratias agens, benedixit, deditque discipulis suis, dicens: Accipite et bibite ex eo omnes. HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET ÆTERNI TESTAMENTI: MYSTERIUM FIDEI: QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM. Hæc quotiescumque feceritis, in mei memoriam facietis.

The Priest is now face to face with God. He again raises his hands towards heaven, and tells our heavenly Father, that the oblation, now on the altar, is no longer an earthly offering, but the Body and Blood, the whole Person, of his divine Son.

Father of infinite holiness, the Host so long expected is here before thee! Behold this thy eternal Son, who suffered a bitter passion, rose again with glory from the grave, and ascended triumphantly into heaven. He is thy Son; but he is also our Host—Host pure and spotless

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ Passionis, nec non et ab inferis Resurrectionis, sed et in cœlos gloriosæ Ascensionis: offerimus præclaræ majestati tuæ de tuis donis ac datis Hos-

tiam puram, Hostiam sanctam, Hostiam immaculatam: Panem sanctum vitæ æternæ, et Calicem salutis perpetuæ.

—our Meat and Drink of everlasting life.

Supra quæ propitio ac sereno vultu respicere digneris: et accepta habere, sicuti accepta habere dignatus es munera pueri tui justi Abel, et sacrificium Patriarchæ nostri Abrahæ, et quod tibi obtulit summus Sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

Heretofore thou didst accept the sacrifice of the innocent lambs offered to thee by Abel; and the sacrifice which Abraham made thee of his son Isaac, who, though immolated, yet lived; and, lastly, the sacrifice, which Melchisedech presented thee, of bread and wine. Receive our Sacrifice, which is above all those others. It is the Lamb, of whom all others could be but figures: it is the undying Victim: it is the Body of thy Son, who is the Bread of Life, and his Blood, which, whilst a Drink of immortality for us, is a tribute adequate to thy glory.

The Priest bows down to the altar, and kisses it as the throne of love on which is seated the Saviour of men. Do you look at it with love, as the Crib, whereon is laid, veiled in the eucharistic elements, that Jesus who has said: *I am the Bread of life.*

Supplices te rogamus, omnipotens Deus: jube hæc perferri per manus sancti Angeli tui in sublime Altare tuum, in conspectu divinæ Majestatis tuæ: ut quotquot ex hac altaris participatione, sacrosanctum Filii tui Corpus et Sanguinem sumpserimus, omni benedictione cœlesti et gratia repleamur. Per eumdem Christum Dominum nostrum. Amen.

But, O God of infinite power, these sacred gifts are not only on this altar here below; they are also on that sublime Altar of heaven, which is before the throne of thy divine Majesty. These two altars are but one and the same, on which is accomplished the great mystery of thy glory and our salvation. Vouchsafe to make us partakers of the Body and Blood of the august Victim, from whom flow every grace and blessing.

Nor is the moment less favourable for making supplication for the Church Suffering. Let us, therefore, ask the divine Liberator, who has come down amongst us, that he mercifully visit, by a ray of his consoling light, the dark abode of Purgatory, and permit his Blood to flow, as a stream of mercy's dew, from this our altar, and refresh the panting captives there. Let us pray expressly for those amongst them, who have a claim on our suffrages.

Dear Jesus! let the happiness of this thy visit extend to every portion of thy Church. Thy face gladdens the elect in the holy City; even our mortal eyes can see beneath the veil of our delighted faith; ah! hide not thyself from those brethren of ours, who are imprisoned in the place of expiation. Be thou refreshment to them in their flames, light in their darkness, and peace in their agonies of torment.

Memento etiam, Domine, famulorum famularumque tuarum N. et N. qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis. Ipsis Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per eumdem Christum Dominum nostrum. Amen.

This duty of charity fulfilled, let us pray for ourselves, sinners, alas! and who profit so little by the visit, which our Saviour pays us. Let us, together with the Priest, strike our breast, saying:

Alas! we are poor sinners, O God of all sanctity! yet do we hope that thy infinite mercy will grant us to share in thy kingdom, not, indeed, by reason of our works, which deserve little more than punishment, but because of the merits of this Sacrifice, which we are offering to thee. Remember, too, the merits of thy holy Apostles, of thy holy Martyrs, of thy holy Virgins,

Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris cum tuis sanctis Apostolis et Martyribus: cum Joanne, Stephano Mathia, Barnaba, Ignatio Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omni-

bus Sanctis tuis; intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus, largitor admitte. Per Christum Dominum nostrum. Per quem hæc omnia, Domine, semper bona creas, sanctificas, vivificas, benedicis, et præstas nobis: per ipsum, et cum ipso et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria.

and of all thy Saints. Grant us, by their intercession, grace in this world, and glory eternal in the next: which we ask of thee, in the name of our Lord Jesus Christ, thy Son. It is by him thou bestowest upon us thy blessings of life and sanctification; and by him also, with him, and in him, in the unity of the Holy Ghost, may honour and glory be to thee!

Whilst saying these last few words, the Priest has taken up the sacred Host, which was on the altar; he has held it over the chalice, thus re-uniting the Body and Blood of the divine Victim, in order to show that He is now immortal. Then raising up both Chalice and Host, he offers to God the most noble and perfect homage which the divine Majesty could receive.

This solemn and mysterious rite ends the Canon. The silence of the Mysteries is broken. The Priest concludes his long prayers, by saying aloud, and so giving the faithful the opportunity of expressing their desire that his supplications be granted:

Per omnia sæcula sæculorum. — For ever and ever.

Answer him with faith, and in a sentiment of union with your holy Mother the Church:

Amen. — Amen! I believe the mystery which has just been accomplished. I unite myself to the offering which has been made, and to the petitions of the Church.

It is time to recite the prayer, which our Saviour himself has taught us. Let it ascend up to heaven

together with the sacrifice of the Body and Blood of Jesus Christ. How could it be otherwise than heard, when he himself who made it for us, is in our very hands now whilst we say it? As this prayer belongs in common to all God's children, the Priest recites it aloud, and begins by inviting us all to join in it.

LET US PRAY.	OREMUS.
Having been taught by a saving precept, and following the form given us by a divine instruction, we thus presume to speak:	Præceptis salutaribus moniti, et divina institutione formati, audemus dicere:

THE LORD'S PRAYER.

Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven. *Give us this day our daily Bread;* and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation.	Pater noster, qui es in cœlis: Sanctificetur nomen tuum: Adveniat regnum tuum: Fiat voluntas tua, sicut in cœlo, et in terra. Panem nostrum quotidianum da nobis hodie: Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem.

Let us answer, with deep feeling of our misery:

But deliver us from evil.	Sed libera nos a malo.

The Priest falls once more into the silence of the holy Mysteries. His first word is an affectionate *Amen* to your last petition—*deliver us from evil*—on which he forms his own next prayer: and could he pray for anything more needed? *Evil* surrounds us everywhere, and the Lamb on our altar has been sent to expiate it and deliver us from it.

How many, O Lord, are the evils which beset us! Evils *past*, which are the wounds left on the soul by our sins, and strengthen her wicked	Libera nos, quæsumus Domine, ab omnibus malis, præteritis, præsentibus et futuris: et intercedente beata et gloriosa semper Vir-

gine Dei Genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, da propitius pacem in diebus nostris: ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi. Per eumdem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus.

propensities. Evils *present*, that is, the sins now at this very time upon our soul; the weakness of this poor soul; and the temptations which molest her. There are, also, *future* evils, that is, the chastisement which our sins deserve from the hand of thy justice. In presence of this Host of our Salvation, we beseech thee, O Lord, to deliver us from all these evils, and to accept in our favour the intercession of Mary the Mother of Jesus, of thy holy Apostles Peter and Paul and Andrew. Liberate us, break our chains, give us peace: through Jesus Christ, thy Son, who with thee liveth and reigneth God.

The Priest is anxious to announce the Peace, which he has asked and obtained; he therefore finishes his prayer aloud, saying:

Per omnia sæcula sæculorum.	World without end.
℟. Amen.	℟. Amen.

Then he says:

Pax Domini sit semper vobiscum.	May the Peace of our Lord be ever with you.

To this paternal wish reply:

℟. Et cum spiritu tuo.	℟. And with thy spirit.

The Mystery is drawing to a close: God is about to be united with man, and man with God, by means of Communion. But first, an imposing and sublime rite takes place at the altar. So far the Priest has announced the Death of Jesus; it is time to proclaim his Resurrection. To this end, he reverently breaks

the sacred Host, and having divided it into three parts, he puts one into the Chalice, thus reuniting the Body and Blood of the immortal Victim. Do you adore, and say:

Glory be to thee, O Saviour of the world, who didst, in thy Passion, permit thy precious Blood to be separated from thy sacred Body, afterwards uniting them again together by thy divine power.

Hæc commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi, fiat accipientibus nobis in vitam æternam. Amen.

Offer now your prayer to the ever living Lamb, whom St. John saw on the Altar of Heaven *standing, though slain:* say to this your Lord and King:

Lamb of God, who takest away the sins of the world, have mercy on us.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Lamb of God, who takest away the sins of the world, have mercy on us.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Lamb of God, who takest away the sins of the world, give us *Peace.*

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

Peace is the grand object of our Saviour's coming into the world: he is the *Prince of Peace.* The divine Sacrament of the Eucharist ought therefore to be the Mystery of Peace, and the bond of Catholic Unity; for, as the Apostle says, *all we who partake of one Bread, are all one Bread and one Body.*[1] It is on this account that the Priest, now that he is on the point of receiving, in Communion, the Sacred Host, prays that fraternal Peace may be preserved in the Church, and more especially in this portion of it, which is assembled round the altar. Pray with him and for the same blessing:

Lord Jesus Christ, who saidst to thy Apostles, "my

Domine Jesu Christe, qui dixisti Apostolis tuis: Pa-

[1] I. Cor. x. 17.

cem relinquo vobis, pacem meam do vobis : ne respicias peccata mea, sed fidem Ecclesiæ tuæ : eamque secundum voluntatem tuam pacificare, et coadunare digneris. Qui vivis et regnas Deus, per omnia sæcula sæculorum. Amen.

peace I leave with you, my peace I give unto you :" regard not my sins, but the faith of thy Church, and grant her that peace and unity which is according to thy will. Who livest and reignest God for ever and ever. Amen.

If it be a High Mass, the Priest here gives the kiss of peace to the Deacon, who gives it to the Sub-Deacon, and he to the Choir. During this ceremony, you should excite within yourself feelings of Christian charity, and pardon your enemies, if you have any. Then continue to pray with the Priest:

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti : libera me per hoc sacrosanctum Corpus, et Sanguinem tuum, ab omnibus iniquitatibus meis, et universis malis, et fac me tuis semper inhærere mandatis, et a te nunquam separari permittas. Qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in sæcula sæculorum. Amen.

Lord Jesus Christ, Son of the living God, who, according to the will of thy Father, through the co-operation of the Holy Ghost, hast by thy death given life to the world ; deliver me by this thy most sacred Body and Blood from all my iniquities, and from all evils ; and make me always adhere to thy commandments, and never suffer me to be separated from thee, who with the same God the Father and the Holy Ghost, livest and reignest God for ever and ever. Amen.

If you are going to Communion at this Mass, say the following Prayer; otherwise, prepare yourself to make a Spiritual Communion :

Perceptio Corporis tui Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in judicium et condemnationem : sed pro tua pietate prosit mihi ad tutamentum

Let not the participation of thy Body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation ; but through thy mercy may it be a safeguard

and remedy both to my soul and body. Who with God the Father, in the unity of the Holy Ghost, livest and reignest God for ever and ever. Amen.

mentis et corporis, et ad medelam percipiendam. Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

When the Priest takes the Host into his hands, in order to his receiving it in Communion, say:

Come, my dear Jesus, come!

Panem cœlestem accipiam, et nomen Domini invocabo.

When he strikes his breast, confessing his unworthiness, say thrice with him these words, and in the same disposition as the Centurion of the Gospel, who first used them:

Lord, I am not worthy thou shouldst enter under my roof; say it only with one word of thine, and my soul will be healed.

Domine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.

Whilst the Priest receives the sacred Host, if you also are to communicate, adore profoundly your God, who is ready to take up his abode within you, and again say to him with the spouse: *Come, Lord Jesus, come!*

But should you not be going to receive sacramentally, make a Spiritual Communion. Adore Jesus Christ who thus visits your soul by his grace, and say to him:

I give thee, O Jesus, this heart of mine, that thou mayest dwell in it, and do with me what thou wilt.

Corpus Domini nostri Jesu Christi, custodiat animam meam in vitam æternam. Amen.

Then the Priest takes the Chalice, in thanksgiving, and says:

What return shall I make to the Lord for all he hath

Quid retribuam Domino pro omnibus, quæ retribuit

mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.

given to me? I will take the Chalice of salvation, and will call upon the name of the Lord. Praising I will call upon the Lord, and I shall be saved from mine enemies.

But if you are to make a Sacramental Communion, you should, at this moment of the Priest's receiving the precious Blood, again adore the God who is coming to you, and keep to your canticle: *Come, Lord Jesus, come!*

If, on the contrary, you are going to communicate only spiritually, again adore your divine Master, and say to him:

Sanguis Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

I unite myself to thee, my beloved Jesus! do thou unite thyself to me! and never let us be separated.

It is here that you must approach to the altar, if you are going to Communion. The dispositions suitable for Holy Communion during this season of Advent, are given in the next Chapter, *page* 88.

The Communion being finished, and whilst the Priest is purifying the Chalice the first time, say:

Quod ore sumpsimus, Domine, pura mente capiamus: et de munere temporali fiat nobis remedium sempiternum.

Thou hast visited me, O God, in these days of my pilgrimage; give me grace to treasure up the fruits of this visit for my future eternity.

Whilst the Priest is purifying the Chalice the second time, say:

Corpus tuum, Domine, quod sumpsi, et Sanguis quem potavi, adhæreat visceribus meis: et præsta ut in me non remaneat scelerum macula, quem pura et sancta refecerunt Sacra-

Be thou for ever blessed, O my Saviour, for having admitted me to the sacred mystery of thy Body and Blood. May my heart and senses preserve, by thy grace, the purity which thou hast imparted to

them ; and I thus be rendered less unworthy of thy divine visit.

menta. Qui vivis et regnas in sæcula sæculorum. Amen.

The Priest having read the Antiphon called the *Communion*, which is the first part of his Thanksgiving for the favour just received from God, whereby he has renewed his divine presence among us—turns to the people with the usual salutation ; after which he recites the Prayers, called the *Postcommunion*, which are the completion of the Thanksgiving. You will join him here also, thanking God for the unspeakable gift he has just lavished on you, and asking him, with most earnest entreaty, that he will permit you to continue, for ever, in the company of Jesus, Mary, and Joseph.

These Prayers having been recited, the Priest again turns to the people, and full of joy for the immense favour he and they have been receiving, he says :

The Lord be with you.	Dominus vobiscum.

Answer him :

And with thy spirit.	Et cum spiritu tuo.
Go, the Mass is finished.	Ite, Missa est.
℟. Thanks be to God.	℟. Deo gratias.

The Priest makes a last Prayer, before giving you his blessing : pray with him :

Eternal thanks be to thee, O adorable Trinity, for the mercy thou hast showed to me, in permitting me to assist at this divine Sacrifice. Pardon me the negligence and coldness wherewith I have received so great a favour, and deign to confirm the Blessing, which thy Minister is about to give me in thy Name.

Placeat tibi, sancta Trinitas, obsequium servitutis meæ, quod oculis tuæ majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus, pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

The Priest raises his hand, and thus blesses you :

Benedicat vos omnipotens Deus, Pater, et Filius, et Spiritus Sanctus.
℟. Amen.

May the Almighty God, Father, Son, and Holy Ghost, bless you !
℟. Amen.

He then concludes the Mass, by reading the first fourteen verses of the Gospel according to St. John, which tell us of the eternity of the Word, and of the mercy which led him to take upon himself our *flesh*, and to *dwell among us.* Pray that you may be of the number of those, who, now that he has come *unto his own, receive him,* and are made *the sons of God.*

Initium sancti Evangelii secundum Joannem.

Cap. 1.

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt ; et sine ipso factum est nihil. Quod factum est, in ipso vita erat, et vita erat lux hominum : et lux in tenebris lucet, et tenebræ eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quæ illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum,

The beginning of the Holy Gospel according to John.

Ch. 1.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was made nothing that was made. In him was life, and the life was the light of men ; and the light shineth in the darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light which enlighteneth every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received

him not. But *as many as received him, to them he gave power to be made the sons of God;* to them that believe in his name, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH, and dwelt among us; and we saw his glory, as it were the glory of the only-begotten of the Father, full of grace and truth.

℟. Thanks be to God.

dedit eis potestatem filios Dei fieri, his, qui credunt in nomine ejus: qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. ET VERBUM CARO FACTUM EST, et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiæ et veritatis.

℟. Deo gratias.

CHAPTER VI.

ON HOLY COMMUNION DURING CHRISTMAS.

DURING Advent, Holy Communion prepared the soul for the visible Coming of her heavenly Spouse. He graciously granted her that sublime favour, as a foretaste of that happy Night, in which he would show himself to her as the Divine Babe, whose ineffable loveliness would ravish Angels, Shepherds, and Kings. She enjoyed something of that exquisite delight, which Mary felt, when she had within her chaste womb the God, who was her Child, though as yet concealed from her sight.

But, now that Christmas is come; now, that a little *Child is born unto us*, cradled in the *House of Bread*, which is Bethlehem; now, that the Angels have invited the Shepherds, and the Star the Magi, to come and see Him and adore Him;—the Holy Communion must take us on further in the knowledge of our Incarnate Word, *illumine* us with brighter Light, and produce within us a more ardent longing to possess this Jesus, whose love and loveliness gleam so magnificently through the humility of these swathing-bands and manger.

It is no longer the invisible Jesus, preparing, by silence and stillness, for the laborious mission of his conquest of souls:—it is the Deliverer of mankind who has begun *to run the way*;[1] it is the Sun of Justice darting his first rays on our earth; it is our God, asking us to give Him, a weak Babe, room in our hearts; it is our Creator, *who loveth souls*,[2] striving to win our love.

[1] Ps. xviii. 6. [2] Wisd. xi. 27.

Then, let us go to him, that we may know him; let us know him, that we may love him; let us love him, that we may grow like him. What he demands of us by this Christmas mystery, is, that we become, like him, *little children*, for, there is now no other means of our possessing him, no other way of going to the Father. Therefore, *come to him*, ye faithful ones, *and be enlightened!*[1] We have ventured to draw up these Acts, thinking that they might assist you in your preparation for the visit you are going to make to the Babe of Bethlehem. May you derive profit from them, and pray for him who gives you them.

BEFORE COMMUNION.

ACT OF FAITH.

Thou art about to descend into my breast, O eternal God! and yet, there is nothing to betoken the approach of thy sovereign Majesty! As on the sacred night of thy Birth, thy entrance into Bethlehem was in humility and in silence; so also now, there is nothing to tell men that thou art about to visit me. A Little Child, veiled under the appearance of an humble host, is coming to me, and, in a few moments, I shall hold within me Him who created all things, the Judge of the living and the dead! Oh! how I love to bow down my reason before this wonderful Mystery! How I love, too, to contemplate these incomprehensible abasements of my God, to which he has humbled himself in order that he might exalt me! No—Reason could never have taught me all this! How could Reason tell me what the infinite love of God for his creatures can do, when she cannot even make me see my own nothingness and sinfulness, into which, thou, dear Jesus, art now coming? O Infant-God! I believe in thy love, and thy love is omnipotent. I come to thee with a simple Faith, as the Shepherds went to Bethlehem when the Angel spoke these words to them: *There is born unto you, in the City of David, a Saviour, who is Christ the Lord: and this shall be a sign unto you:—you shall find the Infant*

[1] Ps. xxxiii. 6.

wrapped in swaddling-clothes, and laid in a crib:[1] they went without delay, and found thee, and believed. I would do in like manner, O my Saviour! The sacramental veils which cover thee, are to me, what thy infancy, thy swathing-bands, thy crib, were to them: and I believe thee to be here really present. Accept this homage of my firm Faith, and receive me as one of those humble Shepherds, whose simple-heartedness merited for them the first place at the feast of Bethlehem.

ACT OF HUMILITY.

But, sweet Saviour! these Shepherds of Bethlehem had another offering besides the simplicity of their Faith, which made them pleasing to thee:—it was, the humility of their hearts. Thou lovest the humble, O my God! and therefore thou didst prefer these humble men to all the rest of mankind, giving them the grand honour of being the first Worshippers at thy Crib. The humility of Mary drew thee from heaven into her chaste womb; and the humility of these fortunate herdsmen made thee call them to be the first to form, with Mary, Joseph, and the Angels, thy court in this humble Stable, which thy adorable presence has converted into a very paradise. In this thou givest an important lesson to me, who am to be favoured as they were, nay, who am about to receive thee within myself. Spare me not, my beloved Jesus; bring down the haughtiness of my spirit; destroy the conceited ambitions of my heart; cast me down at the foot of thy Crib, and suffer me not to rise again, until I have become one of those *little Children*, whom thou so lovest, that thou thyself wouldst be one; so the better to come down even so low as to me. It is as a Weak Babe that thou comest to me, O Infinite God! What can I do, but be confounded, and sink into my deep nothingness, I who have never known the humility and simplicity of a child! In thy divine humility, thou wouldst not be born in any other place than a Stable and a Crib; my heart, then, will satisfy thee, dear Jesus! and Bethlehem itself, compared with me, had not a poverty so worthy of that Majesty, which loves to descend to what is lowest, and of that Light which glories in shining where the darkness is thickest.

ACT OF CONTRITION.

And yet, O God of holiness! the Stable and the Crib, though most unworthy of thy Majesty, had nothing in them

[1] St. Luke, ii. 11, 12.

which could give thee displeasure. No place, no object, in thy whole creation, could be worthy to serve thee as throne or palace; but since thou wouldst have a birth-place on this earth, the happy spot, on which thy choice would fall, would become, however contemptible in itself, a sanctuary worthy of thee, because thy greatness and divinity would consecrate and enrich it. There is but one place unworthy of thee, which thou couldst never choose:—the heart of a sinner. Oh! that is the Stable, that is the Crib, which would indeed dishonour thee. Ah! my dear Jesus! there are certain consequences, there are certain wounds scarce yet closed, left in me by past sins, which force me to remember, that I was once a dwelling, wherein thou couldst not enter, until thy merciful grace had removed from me the abominations of my sins. Miserable state! how I now grieve over it and detest it! Now that I see thee become, for my sake, the humble and lovely Babe of Bethlehem, how hateful those sins of mine, which needed such a remedy! and how immense that love of thine, which could deign to give it me! There surely can be no more sin, dearest Lord! Give me thy grace to destroy it within me, and root it up to its last fibre. I do not forget those words of thine: *Blessed are the clean of heart, for they shall see God*:[1] this is the moment for me to come near thy Crib, and do far more than *see* thee;—cleanse, then, my heart, and let neither sin nor attachment to sin ever enter there again.

ACT OF LOVE.

Such is the prayer of my contrite heart—wilt thou, my Infant-God, reject it? The Church, my Mother, has led me to Bethlehem; there I see thee in thy Crib leaning forward towards me, and looking on me with sweetness, and bidding me rejoice, for that thou hast pardoned me, O God of infinite mercy! and forgotten my sins. A contrite heart which sues for mercy, is not all thou askest of me, nor all that I wish to offer thee:—accept, then, my love. Is not this mystery of thy divine Childhood, a mystery of Love? Thou comest to me, because thou lovest me; but thou comest to me as a little Infant, because thou wishest me to love thee in return, and have confidence in thee. I do indeed desire to love thee, sweet Saviour!—but, where shall I find a love worthy of being a return for thine, which is so generous, so immense, and

[1] St. Matth. v. 8.

what I can least understand, so tender? for, it is the love of an Infant-God, who treats me, a sinner, as a much-loved Brother. Yet I must say it, my sweetest Jesus! for thy Crib and thy Swathing-bands, the magnificent trophies of thy unmatched love, encourage me to say it:—*I love thee!* I come to thee, that I may love thee better. I no longer wish to flee from thee: thou desirest to be united to me by love, nor will I cease to sigh after thee, until I have received thee into my heart, and am made one with thee, according to thy word: *He that eateth my Flesh, abideth in me, and I in him.*[1] O my Jesus! inflame my heart and make it like that of the Shepherds, when they came near to the Stable where thou wast born; like that of the Magi, when the Star stood over Bethlehem, *the House of Bread*, and showed them that their journeying was at an end; like that of the venerable Simeon, when he saw *the Christ of the Lord* in Mary's arms, and all the promises fulfilled, which he had received from the Holy Ghost. I offer thee the love of these and all thy Saints, of thy Holy Angels, and of thy Blessed Mother herself: let it supply the poverty of my own love, and deign, I beseech thee, to enrich me, by this thy visit, with the gold of divine charity.

ACT OF DESIRE.

I love thee, O Divine Babe! therefore do I desire thee, and beseech thee to come to me. I must needs desire thee, for thou art, as thy Scripture tells me, *The Desire of the everlasting hills.*[2] And art thou not Light and Life? Oh! come, then, Divine Sun of Justice, enlighten my darkness, and give life to my soul, which faints without thee. The Nations of the earth awaited thee, as their Deliverer. The Church, thy Spouse, languished with longings for thy visit. Abraham, and all the Patriarchs, desired to see thy day. Joseph, the Spouse of Mary, is filled with joy at the approach of that blissful hour, when his eyes shall see the Son of the thee Eternal God. The Shepherds are impatient to behold thee: *let us go over to Bethlehem*, they say, *and let us see this Word which is come to pass, which the Lord hath shewed to us.* The Magi no sooner see the Star, than they set out to seek thee, *the Star of Jacob.*[3] The aged Simeon is filled with the Holy Ghost, and hastens to the Temple to *see the Saviour whom the Lord had prepared.*

[1] St. John, vi. 57. [2] Gen. xlix. 26. [3] Num. xxiv. 17.

Anna, the Prophetess, is impelled by a holy enthusiasm, though weighed down with years, to come and see Him, who is *the Consolation of Israel.* All creation is excited: the very Angels leave heaven to come to see thee in thy Crib and thy Swaddling-clothes, and seeing thee, to adore. Shall I alone be indifferent? Let it not be, my dearest Lord! but, rather, let my heart long for thee, if not with a like ardour, at least with all its affection. I beseech thee, therefore, come into my soul! I offer thee all the prayers and inflamed desires of all thy Saints; and with theirs, my own, poor and weak as they are. Yea, come to me; enter into my house; let my heart meet thee; nay—let it be united with thee.

O Mary! Virgin-Mother of the Messias! help me, by thy prayers, to love him as thou didst, that is, with my whole strength: and lead me to Bethlehem, of which thou art Queen.—Ye holy Angels! suffer me to stand, in your glorious choir, near the Crib of our God; fit me, by your heavenly influence, to share in your adorations, and, under the shadow of your sacred wings, to hide the tatters of my spiritual poverty.—All ye Saints of God! by the delights you found in the mystery of Bethlehem, help me, and be near me, now that the great God, who filled you with light and love, is about to come into the poor dark dwelling of my heart! Amen.

In order to make your Preparation complete, follow, with a lively faith and attention, all the mysteries of the Mass at which you are to receive Communion; using, for this purpose, the method we have given in the preceding Chapter. For your Thanksgiving after Communion, you may sometimes recite the following *Acts.*

AFTER COMMUNION.

ACT OF ADORATION.

Thou hast, then, come down even unto me, O my Sovereign Lord! and art reposing in my heart, as in a Crib, which thou hast vouchsafed to choose for thyself, O Infant-God! My heart is now become like a new Bethlehem, O Bread of Angels! I most devoutly adore thee, thee the great God thus humbling thyself to such an abyss of lowliness. To the hymn of the Angels, *Glory be to God in the highest;* I must

needs add, *Glory be to thee*, my God, *in this depth* of my misery and weakness, whither thou hast so mercifully come! Oh! who will teach me, my sweetest Infant-Guest! who will teach me how to give thee a worthy welcome of homage? Mary, thy most pure and Blessed Mother, having given thee birth, and placed thee in the Crib, prostrated herself before thee as thy humble handmaid, and adored thee. Never had this guilty earth witnessed a homage so sublime as this: and thou didst deign to accept it, as the noblest thou hadst ever received. Permit me to imitate this thy beloved Mother, and adore thee as she did, O thou my Sovereign Lord! I humbly beseech thee to accept her homage to supply for the unworthiness of mine; for, she is my Mother, and thou hast willed that all her riches and merits should belong to her children.—I offer thee, likewise, the adorations of that *Just Man*, the chaste Spouse of Mary, the admirable Joseph, who had been admitted into the divine secret of Nazareth, and is now made a witness of the touching mystery of Bethlehem. Oh! that I might share in the devoted respect and love of this glorious Saint, so grand because so simple, and so favoured above all mortals in that he was chosen to protect thy Infancy!—I also adore thee in company with the Angels, the Shepherds, and the Magi; with Simeon, and Anna, and all the Church of heaven and earth, which contemplates, in glad amazement, the sublime miracle of this abasement of thy divine Majesty.

ACT OF THANKSGIVING.

But it is not enough, O Divine Babe! that I adore thee; I must thank thee. What an honour this thou hast conferred upon me! What happiness this thou hast brought me! I, a sinner, am become, by thy sweet condescension, a living Bethlehem, possessing in itself Thee, the Bread of Life. Thy sovereign Majesty has come down even to me, and has chosen my heart for thy throne, or rather, for thy Crib. The holy Angels adore thee, and praise thee; but thou art granting to me an intimacy which these Blessed Spirits have not—thou art reposing on my heart. The Shepherds are admitted into the Stable to look at thee; they gaze upon thee with simple and loving admiration; but thou dost not permit them to caress thee. The Magi offer thee their royal gifts; but, as the prophecy said of them,[1] they kiss but the ground whereon thy Crib is placed. Happy, then, the aged

[1] Ps. lxxi.

Simeon, who is permitted to take thee into his arms; but oh! how happier I! who have received into myself, and now hold within me, Thee, my Jesus, the Bread of Life! Blessed be thou for ever, O my God! for that thou hast treated, with such incomprehensible familiarity, this the poorest of all thy servants! I thank thee, and glorify thee, as did the Shepherds, who went so eagerly to Bethlehem, *and returned glorifying and praising God for all they had heard and seen;* and with such glowing words did they praise thee, *that all that heard, wondered at those things that were told them by the Shepherds.*[1] So, too, will I open my lips, and, borrowing the words of a Son of Bethlehem, David, thy ancestor, I will say: *All ye that fear God, come and hear, and I will tell you what great things he hath done to my soul.*[2]

ACT OF LOVE.

Yea, in very truth, thou hast loved me, O my divine Guest! for thou hast laden me with the gifts of thy love. How shall I not return thee love for love, and love thee with all this heart of mine, wherein thou dwellest? Be thou loved, then, my infinitely amiable Jesus of Bethlehem! It was to win our love, that thou didst lay aside all thy greatness, and, as thy Apostle expresses it,[3] *empty* thyself of all thy majesty, assuming the form of a servant, nay, of a weak Babe. Verily, to approach thee now with fear and trembling seems out of season; and such loveliness as this should not be approached, but with confident tenderest love. O thou that art to be my dread Judge! thou art now here, resting on my heart; thou art, thou wishest to be, in my power; and, according to thine own saying, thou art mine, and I am thine. Jesus! most amiable Jesus! remain with me for ever. Here take up thy abode; here grow before God and men; here reign as my Lord, and King, and God. To supply for the deficiency of my own love, I offer thee the love wherewith Mary, thy most holy Mother, pressed thee to her sacred Heart, during these the first days of thy life on earth; the love wherewith Joseph, the chaste Spouse of Mary, and thy foster-father, so diligently procured thee all thou didst need; the love wherewith the Shepherds of Bethlehem gazed on thee, *the Saviour, that was born for them*, and knew thee by *this sign* that thou wast an *Infant—lying—swathed—in a manger*;[4] the love

[1] St. Luke, ii. 16, 20, 18.
[2] Ps. lxv. 16.
[3] Phil. ii. 7.
[4] St. Luke, ii. 11, 12.

wherewith the adoring Magi opened their treasures before thee, and forgot all the fatigues of a long journey, entranced with the sight of thee; the love wherewith the venerable Simeon took thee up in his arms, and felt that he must needs die, now that he had *seen Jesus;* the love, in fine, of the Holy Angels, who, as thy Apostle tells us,[1] adored thee when born in Bethlehem, and found their heaven in looking on that immortal beauty, made visible, in thy Infant Face, even to the eyes of sinful men. Accept, O my divine Treasure! my sweetest Jesus! accept my love, as thou didst all these, and abide in me for ever.

ACT OF OBLATION.

But, it is not enough that I love thee, O Divine Infant! —thou commandest me to give myself to thee. I was far off, and yet thou camest to me, that thou mightest make me thine own possession; and that I might never more leave thee, thou hast taken up thy dwelling within my heart, making it thy *Bethlehem*, O Bread of Life! Thou wishest that I should become a little child, after thine example; that I should leave, here at thy Crib, all my pride and disobedience; that my worldly wisdom should yield, at the sight of thy Crib, to the spirit of Faith; that the false light, which has hitherto been my guide, should be dispelled by the brightness which comes from the mystery of thy Divine Body swathed in the bands of infancy. O Jesus! *thou King of Infants*, as one of the Fathers has called thee, I give myself to thee, that thou mayest teach me to become a little child. Accept the promise I make thee, of perfect docility to all thy teachings; grant that it may be constant and always prompted by love. I detest everything, in my past life, which has been, either in thought or affection, contrary to thy spirit. Henceforth, I will be all thine, for thou hast drawn me, by these sacred Mysteries, into holy nearness to thyself. I will imitate the Magi, who, having adored thee, *went back another way into their country.* May this holy *infancy*, which I have begun after thine example, be to me the beginning of a new life, with nothing of my old one in it. Simeon having received thee into his arms, wished to live no more for this earth; and shall I be satisfied with it, I who possess thee here within me? No—henceforth, my life is to be the serving thee;

[1] Heb. i. 6.

that so I may deserve to be united with thee, for ever, in heaven.

Mary, Mother of my Jesus! pray for me, that this gracious visit of thy divine Son may produce in me abundant fruits of virtue.—Ye Holy Angels of God! who adore him now dwelling within me, be solicitous for the holiness and purity of my soul and body.—All ye saints of God! pray for me, that I may ever be faithful to Him, whom ye loved on earth, and now love eternally in heaven. Amen.

CHAPTER VII.

OF THE OFFICE OF VESPERS FOR SUNDAYS AND FEASTS;

DURING CHRISTMAS.

THE Office of *Vespers*, or *Even-Song*, during the whole year, consists, firstly, of five Psalms and Antiphons, which vary, more or less, every day. As the main object of our Book is the convenience of the Faithful, we only give the *Vespers* of the Sundays and the principal Feasts. With regard to the Sundays, therefore, during Christmas, which are neither Feasts, nor within the Octave of a Feast, we give them here in full, reserving only that, which is peculiar to each, for the *Proper*. If it be a Feast, the Office must be sought for on its own day.

After the *Pater* and *Ave* have been said in secret, the Church commences this Hour with her favourite supplication:

℣. Deus in adjutorium meum intende.

℟. Domine, ad adjuvandum me festina.

Gloria Patri, et Filio, et Spiritui Sancto:

Sicut erat in principio et nunc et semper, et in sæcula sæculorum. Amen. Alleluia.

ANT. Dixit Dominus.

℣. Incline unto my aid, O God.

℟. O Lord, make haste to help me.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

ANT. The Lord said.

The first Psalm is a prophecy of the glory of the Messias. This Child, who is now born to us in humility and poverty, is to be seated on the right hand of

the eternal Father. Now, that we are celebrating his temporal Birth, it is most just that we should often sing the Psalm which speaks of his eternal Generation, as God, and of the future glory which awaits him, as Man.

PSALM 109.

The Lord said to my Lord, *his Son:* Sit thou at my right hand, *and reign with me.*

Dixit Dominus Domino meo: * Sede a dextris meis.

Until, *on the day of thy last coming,* I make thy enemies thy footstool.

Donec ponam inimicos tuos: * scabellum pedum tuorum.

O Christ! the Lord thy *Father* will send forth the sceptre of thy power out of Sion: *from thence* rule thou in the midst of thy enemies.

Virgam virtutis tuæ emittet Dominus ex Sion: * dominare in medio inimicorum tuorum.

With thee is the principality in the day of thy strength, in the brightness of the saints: *For the Father hath said to thee:* From the womb before the day-star I begot thee.

Tecum principium in die virtutis tuæ in splendoribus sanctorum: * ex utero ante luciferum genui te.

The Lord hath sworn, and he will not repent: *he hath said, speaking of thee, the God-Man:* Thou art a Priest for ever, according to the order of Melchisedech.

Juravit Dominus, et non pœnitebit eum: * Tu es Sacerdos in æternum secundum ordinem Melchisedech.

Therefore, O Father, the Lord *thy Son* is at thy right hand: he hath broken kings in the day of his wrath.

Dominus a dextris tuis: * confregit in die iræ suæ reges.

He shall *also* judge among nations: *in that terrible coming,* he shall fill the ruins *of the world:* he shall crush the heads in the land of many.

Judicabit in nationibus, implebit ruinas: * conquassabit capita in terra multorum.

He cometh now in humility; he shall drink, in the way, of the torrent *of sufferings:* therefore, shall he lift up the head.

De torrente in via bibet: * propterea exaltabit caput.

ANT. The Lord said to my

ANT. Dixit Dominus Do-

mino meo, sede a dextris meis.

ANT. Fidelia.

Lord, sit thou at my right hand.

ANT. Faithful.

The following Psalm commemorates the mercies of God to his people—the promised Covenant—the Redemption—his fidelity to his promises.

PSALM 110.

Confitebor tibi, Domine, in toto corde meo : * in concilio justorum et congregatione.

Magna opera Domini : * exquisita in omnes voluntates ejus.

Confessio et magnificentia opus ejus : * et justitia ejus manet in sæculum sæculi.

Memoriam fecit mirabilium suorum, misericors et miserator Dominus : * escam dedit timentibus se.

Memor erit in sæculum testamenti sui : * virtutem operum suorum annuntiabit populo suo.

Ut det illis hæreditatem Gentium : * opera manuum ejus veritas et judicium.

Fidelia omnia mandata ejus, confirmata in sæculum sæculi : * facta in veritate et æquitate.

Redemptionem misit populo suo : * mandavit in æternum testamentum suum.

Sanctum et terribile no-

I will praise thee, O Lord, with my whole heart : in the counsel of the just, and in the congregation.

Great are the works of the Lord : sought out according to all his wills.

His work is praise and magnificence : and his justice continueth for ever and ever.

He hath made a remembrance of his wonderful works, being a merciful and gracious Lord : *and being the bread of life*, he hath given food to them that fear him.

He will be mindful for ever of his covenant *with men :* he *is come and* will shew forth to his people the power of his works.

That he may give them, *his Church*, the inheritance of the Gentiles : the works of his hand are truth and judgment.

All his commandments are faithful, confirmed for ever and ever : made in truth and equity.

He hath sent Redemption to his people ; he hath, *thereby*, commanded his covenant for ever.

Holy and terrible is his

name: the fear of the Lord is the beginning of wisdom.

A good understanding to all that do it: his praise continueth for ever and ever.

men ejus: * initium sapientiæ timor Domini.

Intellectus bonus omnibus facientibus eum: * laudatio ejus manet in sæculum sæculi.

ANT. Faithful are all his commandments; confirmed for ever and ever.

ANT. Fidelia omnia mandata ejus; confirmata in sæculum sæculi.

ANT. In his commandments.

ANT. In mandatis.

The next Psalm sings the happiness of the just man, and his hopes on the day of Jesus' Birth. It is applicable also to the sinner, who shall be confounded because he profited nothing by that great Mystery of humility and love.

PSALM 111.

Blessed is the man that feareth the Lord: he shall delight exceedingly in his commandments.

Beatus vir, qui timet Dominum: * in mandatis ejus volet nimis.

His seed shall be mighty upon earth: the generation of the righteous shall be blessed.

Potens in terra erit semen ejus: * generatio rectorum benedicetur.

Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

Gloria, et divitiæ in domo ejus: * et justitia ejus manet in sæculum sæculi.

To the righteous a light is risen up in darkness: he is merciful, and compassionate, and just: *he is born and dwells amongst us.*

Exortum est in tenebris lumen rectis: * misericors, et miserator, et justus.

Acceptable is the man that showeth mercy and lendeth; he shall order his words with judgment: because he shall not be moved for ever.

Jucundus homo, qui miseretur et commodat, disponet sermones suos in judicio: * quia in æternum non commovebitur.

The just shall be in everlasting remembrance: he shall not fear the evil hearing.

In memoria æterna erit justus: * ab auditione mala non timebit.

His heart is ready to hope in the Lord; his heart is

Paratum cor ejus sperare in Domino, confirmatum est

cor ejus : * non commovebitur donec despiciat inimicos suos.

Dispersit, dedit pauperibus, justitia ejus manet in sæculum sæculi : * cornu ejus exaltabitur in gloria.

Peccator videbit, et irascetur, dentibus suis fremet et tabescet : * desiderium peccatorum peribit.

Ant. In mandatis ejus cupit nimis.

Ant. Sit nomen Domini.

strengthened : he shall not be moved until he look over his enemies.

He hath distributed, he hath given to the poor ; his justice remaineth for ever and ever : his horn shall be exalted in glory.

The wicked shall see, and shall be angry ; he shall gnash with his teeth, and pine away : the desire of the wicked shall perish.

Ant. In his commandments he delighteth exceedingly.

Ant. May the name of the Lord.

The Psalm *Laudate pueri,* is a Canticle of praise to the Lord, who, from his high heaven, has taken pity on the fallen human race, and raised it up again by the Incarnation.

PSALM 112.

Laudate, pueri, Dominum : * laudate nomen Domini.

Sit nomen Domini benedictum : * ex hoc nunc et usque in sæculum.

A solis ortu usque ad occasum : * laudabile nomen Domini.

Excelsus super omnes Gentes Dominus : * et super cœlos gloria ejus.

Quis sicut Dominus Deus noster qui in altis habitat :* et humilia respicit in cœlo et in terra ?

Suscitans a terra inopem :* et de stercore erigens pauperem.

Praise the Lord, ye children : praise ye the name of the Lord.

Blessed be the name of the Lord : from henceforth now and for ever.

From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

The Lord is high above all nations : and his glory above the heavens.

Who is as the Lord our God, who dwelleth on high : and looketh down on the low things in heaven and in earth, *nay who cometh down amidst us ?*

Raising up the needy from the earth : and lifting up the poor out of the dunghill.

That he may place him with princes : with the princes of his people.

Who maketh a barren woman to dwell in a house, the joyful mother of children.

ANT. May the name of the Lord be for ever blessed.

ANT. We that live.

Ut collocet eum cum principibus : * cum principibus populi sui.

Qui habitare facit sterilem in domo : * matrem filiorum lætantem.

ANT. Sit nomen Domini benedictum in sæcula.

ANT. Nos qui vivimus.

The fifth Psalm, *In exitu,* recounts the prodigies witnessed under the ancient Covenant: they were *figures,* whose realities begin their accomplishment in the Birth of Jesus ; for, he comes that he may deliver *Israel* from Egypt, emancipate the *Gentiles* from their idolatry, and pour out a *blessing* on every man who will consent to fear and love the Lord.

PSALM 113.

When Israel went out of Egypt, the house of Jacob from a barbarous people.

Judea was made his sanctuary, Israel his dominion.

The sea saw and fled ; Jordan was turned back.

The mountains skipped like rams : and the hills like the lambs of the flock.

What ailed thee, O thou sea, that thou didst flee : and thou, O Jordan, that thou wast turned back ?

Ye mountains that ye skipped like rams : and ye hills like lambs of the flock ?

At the presence of the Lord the earth was moved, at the presence of the God of Jacob.

Who turned the rock into pools of water, and the stony hills into fountain of waters.

In exitu Israel de Ægypto : * domus Jacob de populo barbaro.

Facta est Judæa sanctificatio ejus : * Israel potestas ejus.

Mare vidit, et fugit : * Jordanis conversus est retrorsum.

Montes exsultaverunt ut arietes : * et colles sicut agni ovium.

Quid est tibi, mare, quod fugisti : * et tu, Jordanis, quia conversus es retrorsum ?

Montes exsultastis sicut arietes : * et colles sicut agni ovium ?

A facie Domini mota est terra : a facie Dei Jacob.

Qui convertit petram in stagna aquarum : * et rupem in fontes aquarum.

Non nobis, Domine, non nobis : * sed nomini tuo da gloriam.

Super misericordia tua, et veritate tua : * nequando dicant Gentes : Ubi est Deus eorum.

Deus autem noster in cœlo : * omnia quæcumque voluit, fecit.

Simulacra Gentium argentum et aurum : * opera manuum hominum.

Os habent, et non loquentur : * oculos habent, et non videbunt.

Aures habent, et non audient : * nares habent, et non odorabunt.

Manus habent, et non palpabunt, pedes habent, et non ambulabunt : * non clamabunt in gutture suo.

Similes illis fiant qui faciunt ea : * et omnes qui confidunt in eis.

Domus Israel speravit in Domino : * adjutor eorum, et protector eorum est.

Domus Aaron speravit in Domino : * adjutor eorum, et protector eorum est.

Qui timent Dominum, speraverunt in Domino : * adjutor eorum, et protector eorum est.

Dominus memor fuit nostri : * et benedixit nobis.

Benedixit domui Israel : * benedixit domui Aaron.

Benedixit omnibus qui timent Dominum : * pusillis cum majoribus.

Adjiciat Dominus super vos : * super vos, et super filios vestros.

Not to us, O Lord, not to us : but to thy name give glory.

For thy mercy, and for thy truth's sake : lest the Gentiles should say : Where is their God ?

But our God is in heaven : he hath done all things whatsoever he would.

The idols of the Gentiles are silver and gold : the works of the hands of men.

They have mouths, and speak not : they have eyes, and see not.

They have ears, and hear not : they have noses, and smell not.

They have hands, and feel not : they have feet, and walk not : neither shall they cry out through their throat.

Let them that make them become like unto them : and all such as trust in them.

The house of Israel hath hoped in the Lord : he is their helper and their protector.

The house of Aaron hath hoped in the Lord : he is their helper and their protector.

They that feared the Lord have hoped in the Lord : he is their helper and their protector.

The Lord hath been mindful of us, and hath blessed us.

He hath blessed the house of Israel : he hath blessed the house of Aaron.

He hath blessed all that fear the Lord, both little and great.

May the Lord add blessings upon you : upon you, and upon your children.

Blessed be you of the Lord, who made heaven and earth.

The heaven of heaven is the Lord's: but the earth he has given to the children of men.

The dead shall not praise thee, O Lord: nor any of them that go down to hell.

But we that live bless the Lord: from this time now and for ever.

ANT. We that live bless the Lord.

Benedicti vos a Domino: * qui fecit cœlum et terram.

Cœlum cœli Domino: * terram autem dedit filiis hominum.

Non mortui laudabunt te, Domine: * neque omnes qui descendunt in infernum.

Sed nos qui vivimus, benedicimus Domino: * ex hoc nunc et usque in sæculum.

ANT. Nos qui vivimus, benedicimus Domino.

After these five Psalms, a short Lesson from the holy Scriptures is then read. It is called *Capitulum*, because it is always very short. That for the several Feasts, is given on the respective Days. The following is said on the Sundays called *After the Epiphany*, as often as the Vespers are *of the Sunday*.

CAPITULUM.

II. *Cor.* i.

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all consolation, who comforteth us in all our tribulations.

℟. Thanks be to God.

Benedictus Deus et Pater Domini nostri Jesu Christi, Pater misericordiarum et Deus totius consolationis, qui consolatur nos in omni tribulatione nostra.

℟. Deo gratias.

Then follows the Hymn. We give the one of the Sunday's Office. It was composed by St. Gregory the Great, and celebrates Creation. It praises the Light, which God drew out of nothing, on this the *first* Day, and which is the beautiful image of our Divine Infant, the *Light of the world*, the *Orient* that has visited them who sat in the shadow of death.

HYMN.*

Lucis Creator optime, Lucem dierum proferens; Primordiis lucis novæ, Mundi parans originem.	O infinitely good Creator of the Light! by thee was produced the Light of day, providing thus the world's beginning with the beginning of the new-made Light.
Qui mane junctum vesperi Diem vocari præcipis, Illabitur tetrum chaos, Audi preces cum fletibus.	Thou biddest us call the time from morn till eve, *Day;* this *day* is over; dark Night comes on—oh! hear our tearful prayers.
Ne mens gravata crimine, Vitæ sit exul munere, Dum nil perenne cogitat, Seseque culpis illigat.	Let not our soul, weighed down by crime, mis-spend thy gift of life, and, forgetting what is eternal, be earth-tied by her sins.
Cœleste pulset intimum, Vitale tollat præmium: Vitemus omne noxium, Purgemus omne pessimum.	Oh! may we strive to enter our heavenly home, and bear away the prize of life: may we shun what would injure us, and cleanse our soul from her defilements.
Præsta, Pater piissime, Patrique compar Unice, Cum Spiritu Paraclito Regnans per omne sæculum. Amen.	Most merciful Father! and thou, his Only Begotten Son, co-equal with him, reigning for ever with the Holy Paraclete! grant this our prayer. Amen.

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* According to the Monastic Rite, it is as follows :—

℟. *breve.* Quam magnificata sunt, * Opera tua Domine. Quam. ℣. Omnia in sapientia fecisti. * Opera. Gloria Patri, *&c.* Quam.

Lucis Creator optime,
Lucem dierum proferens;
Primordiis lucis novæ,
Mundi parans originem.

Qui mane junctum vesperi
Diem vocari præcipis,
Tetrum chaos illabitur,
Audi preces cum fletibus.

Ne mens gravata crimine,
Vitæ sit exul munere,
Dum nil perenne cogitat,
Seseque culpis illigat.

Cœlorum pulset intimum,
Vitale tollat præmium:
Vitemus omne noxium,
Purgemus omne pessimum.

Præsta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito
Regnans per omne sæculum.
Amen.

The *Versicle* which follows the Hymn, and which we here give, is that of the Sunday: those for the Feasts are given in their proper places.

℣. May my prayer, O Lord, ascend,
℟. Like incense in thy sight.

℣. Dirigatur, Domine, oratio mea,
℟. Sicut incensum in conspectu tuo.

Then is said the *Magnificat* Antiphon, which is to be found in the Proper for the different Days. After this, the Church sings the Canticle of Mary, the *Magnificat*, in which are celebrated the Divine Maternity and all its consequent blessings. This exquisite Canticle is an essential part of the Vespers, throughout the year; but how sweetly appropriate is it to the season of Christmas, during which, the Church is overflowing with joy at the Birth of Jesus! She turns to the Mother, and proclaims her *Blessed. Blessed*, indeed; for, *the power of the Most High overshadowed her;* the Holy Ghost gave unto her, for the salvation of the world, the Blessed Fruit of her Womb.[1]

OUR LADY'S CANTICLE.

(*St. Luke*, i.)

My soul doth magnify the Lord;
And my spirit hath rejoiced in God my Saviour.
Because he hath regarded the humility of his handmaid: for, behold, from henceforth all generations shall call me Blessed.
Because he that is mighty hath done great things to me: and holy is his name.
And his mercy is from gene-

Magnificat: * anima mea Dominum:
Et exsultavit spiritus meus: * in Deo salutari meo.
Quia respexit humilitatem ancillæ suæ: * ecce enim ex hoc Beatam me dicent omnes generationes.

Quia fecit mihi magna qui potens est: * et sanctum nomen ejus.
Et misericordia ejus a pro-

[1] St. Luke, i. 35.

genie in progenies: * timentibus eum.

Fecit potentiam in brachio suo: * dispersit superbos mente cordis sui.

Deposuit potentes de sede: * et exaltavit humiles.

Esurientes implevit bonis: * et divites dimisit inanes.

Suscepit Israel puerum suum: * recordatus misericordiæ suæ.

Sicut locutus est ad patres nostros: * Abraham et semini ejus in sæcula.

ration unto generation, to them that fear him.

He hath showed might in his arm: he hath scattered the proud in the conceit of their heart.

He hath put down the mighty from their seat: and hath exalted the humble.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He hath received Israel his servant, being mindful of his mercy.

As he spake to our fathers, to Abraham and to his seed for ever.

The *Magnificat* Antiphon is then repeated. The Prayer, or Collect, will be found in the Proper of each Sunday and Feast.

The Vespers end with the following Versicles:

℣. Benedicamus Domino.
℟. Deo gratias.
℣. Fidelium animæ per misericordiam Dei requiescant in pace.
℟. Amen.

℣. Let us bless the Lord.
℟. Thanks be to God.
℣. May the souls of the Faithful departed, through the mercy of God, rest in peace.
℟. Amen.

CHAPTER VIII.

ON THE OFFICE OF COMPLINE,

DURING CHRISTMAS.

THIS Office, which concludes the day, commences by a warning of the dangers of the night: then immediately follows the public Confession of our sins, as a powerful means of propitiating the divine justice, and obtaining God's help, now that we are going to spend so many hours in the unconscious and therefore dangerous state of sleep, which is also such an image of death.

The Lector, addressing the Priest, says to him:

Pray, Father, give thy blessing.

℣. Jube, Domine, benedicere.

The Priest answers:

May the Almighty Lord grant us a quiet night and a perfect end.

℟. Amen.

Noctem quietam, et finem perfectum concedat nobis Dominus omnipotens.

℟. Amen.

The Lector then reads these words, from the first Epistle of St. Peter:

Brethren, be sober and watch: for your adversary the devil goes about like a roaring lion, seeking whom he may devour: resist him, being strong in faith. But thou, O Lord, have mercy on us.

Fratres: Sobrii estote, et vigilate: quia adversarius vester diabolus, tamquam leo rugiens circuit quærens quem devoret: cui resistite fortes in fide. Tu autem, Domine, miserere nobis.

The Choir answers:

℟. Thanks be to God.

℟. Deo gratias.

Then, the Priest:

℣. Adjutorium nostrum in nomine Domine.

℣. Our help is in the name of the Lord.

The Choir:

℟. Qui fecit cœlum et terram.

℟. Who hath made heaven and earth.

Then the Lord's Prayer is recited in secret; after which the Priest says the *Confiteor;* and, when he has finished, the Choir says:

Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam.

May Almighty God be merciful to thee, and, forgiving thy sins, bring thee to everlasting life.

The Priest having answered *Amen,* the Choir repeats the *Confiteor,* thus:

Confiteor Deo Omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus sanctis, et tibi Pater: quia peccavi nimis, cogitatione, verbo, et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes sanctos, et te, Pater, orare pro me ad Dominum Deum nostrum.

I confess to Almighty God, to Blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the holy Apostles Peter and Paul, to all the saints, and to thee, Father, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the Blessed Mary ever Virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, and all the saints, and thee, Father, to pray to our Lord God for me.

The Priest then says:

Misereatur vestri omnipotens Deus, et dimissis

May Almighty God be merciful to you, and, forgiving

your sins, bring you to everlasting life.

℟. Amen.

May the Almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

℟. Amen.

℣. Convert us, O God, our Saviour.

℟. And turn away thy anger from us.

℣. Incline unto my aid, O God.

℟. O Lord, make haste to help me.

Glory, &c.

ANT. Have mercy.

peccatis vestris, perducat vos ad vitam æternam.

℟. Amen.

Indulgentiam, absolutionem, et remissionem peccatorum nostrorum, tribuat nobis omnipotens et misericors Dominus.

℟. Amen.

℣. Converte nos, Deus, Salutaris noster.

℟. Et averte iram tuam a nobis.

℣. Deus, in adjutorium meum intende.

℟. Domine, ad adjuvandum me festina.

Gloria Patri, &c.

ANT. Miserere.

The *first* Psalm expresses the confidence with which the just man sleeps in peace; but the wicked know not what calm rest is. It also speaks of the eternal Word, the *Light* of the Father, who is come to dispel our darkness.

PSALM 4.

When I called upon him, the God of my justice heard me: when I was in distress, thou hast enlarged me.

Have mercy on me: and hear my prayer.

O ye sons of men, how long will you be dull of heart? why do you love vanity, and seek after lying?

Know ye also that the Lord hath made his Holy One wonderful: the Lord will hear me, when I shall cry unto him.

Be ye angry, and sin not: the things you say in your

Cum invocarem exaudivit me Deus justitiæ meæ: * in tribulatione dilatasti mihi.

Miserere mei: * et exaudi orationem meam.

Filii hominum, usquequo gravi corde? * ut quid diligitis vanitatem, et quæritis mendacium?

Et scitote quoniam mirificavit Dominus sanctum suum: * Dominus exaudiet me, cum clamavero ad eum.

Irascimini, et nolite peccare: * quæ dicitis in cordi-

bus vestris, in cubilibus vestris compungimini.

Sacrificate sacrificium justitiæ, et sperate in Domino: * multi dicunt: Quis ostendit nobis bona?

Signatum est super nos lumen vultus tui Domine: * dedisti lætitiam in corde meo.

A fructu frumenti, vini et olei sui: * multiplicati sunt.

In pace in idipsum: * dormiam et requiescam.

Quoniam tu, Domine, singulariter in spe: * constituisti me.

hearts, be sorry for them upon your beds.

Offer up the sacrifice of justice, and trust in the Lord many say, who showeth us good things?

The Light of thy countenance, O Lord, is signed upon us: thou hast given gladness in my heart.

By the fruit of their corn their wine, and oil, they are multiplied.

In peace, in the self same, I will sleep, and I will rest.

For thou, O Lord, singularly hast settled me in hope.

The Church has introduced here the first six Verses of the thirtieth Psalm, because they contain the prayer which our Saviour made when dying *Into thy hands, O Lord, I commend my spirit* words so beautifully appropriate in this Office of the close of day.

PSALM 30.

In te, Domine, speravi, non confundar in æternum: * in justitia tua libera me.

Inclina ad me aurem tuam: * accelera ut eruas me.

Esto mihi in Deum protectorem, et in domum refugii: * ut salvum me facias.

Quoniam fortitudo mea, et refugium meum es tu: * et propter nomen tuum deduces me, et enutries me.

Educes me de laqueo hoc, quem absconderunt mihi: *

In thee, O Lord, have hoped, let me never be confounded: deliver me in thy justice.

Bow down thy ear to me make haste to deliver thee.

Be thou unto me a God, protector, and a house of refuge, to save me.

For thou art my strength and my refuge: and for thy name's sake thou wilt lead me and nourish me.

Thou wilt bring me out this snare, which they ha

hidden for me: for thou art my protector.

Into thy hands I commend my spirit: thou hast redeemed me, O Lord, the God of truth.

quoniam tu es protector meus.

In manus tuas commendo spiritum meum: * redemisti me, Domine, Deus veritatis.

The *third* Psalm gives the motives of the just man's confidence, even during the dangers of the night. Then, we have God himself speaking, and promising to show us our *Saviour.*

PSALM 90.

He that dwelleth in the aid of the Most High, shall abide under the protection of the God of Jacob.

He shall say to the Lord: Thou art my protector, and my refuge: my God, in him will I trust.

For he hath delivered me from the snare of the hunters: and from the sharp word.

He will overshadow thee with his shoulders: and under his wings thou shalt trust.

His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night.

Of the arrow that flieth in the day: of the business that walketh about in the dark: of invasion, or of the noonday devil.

A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee.

But thou shalt consider with thy eyes: and shalt see the reward of the wicked.

Because *thou hast said:*

Qui habitat in adjutorio Altissimi: * in protectione Dei cœli commorabitur.

Dicet Domino: Susceptor meus es tu, et refugium meum, * Deus meus, sperabo in eum.

Quoniam ipse liberavit me de laqueo venantium: * et a verbo aspero.

Scapulis suis obumbrabit tibi: * et sub pennis ejus sperabis.

Scuto circumdabit te veritas ejus: * non timebis a timore nocturno.

A sagitta volante in die, a negotio perambulante in tenebris: * ab incursu, et dæmonio meridiano.

Cadent a latere tuo mille, et decem millia a dextris tuis: * ad te autem non appropinquabit.

Verumtamen oculis tuis considerabis: * et retributionem peccatorum videbis.

Quoniam tu es, Domine,

spes mea : * Altissimum posuisti refugium tuum.

Non accedet ad te malum : * et flagellum non appropinquabit tabernaculo tuo.

Quoniam Angelis suis mandavit de te : * ut custodiant te in omnibus viis tuis.

In manibus portabunt te : * ne forte offendas ad lapidem pedem tuum.

Super aspidem et basiliscum ambulabis : * et conculcabis leonem et draconem.

Quoniam in me speravit, liberabo eum : * protegam eum, quoniam cognovit nomen meum.

Clamabit ad me, et ego exaudiam eum : * cum ipso sum in tribulatione, eripiam eum et glorificabo eum.

Longitudine dierum replebo eum : * et ostendam illi Salutare meum.

Thou, O Lord, art my hope : Thou hast made the Most High thy refuge.

There shall no evil come to thee, nor shall the scourge come near thy dwelling.

For he hath given his Angels charge over thee : to keep thee in all thy ways.

In their hands they shall bear thee up : lest thou dash thy foot against a stone.

Thou shalt walk upon the asp and basilisk : and thou shalt trample under foot the lion and the dragon.

God will say of thee: Because he hoped in me, I will deliver him : I will protect him, because he hath known my name.

He will cry to me, and I will hear him : I am with him in tribulation, I will deliver him, and I will glorify him.

I will fill him with length of days : and I will show him my salvation.

The *fourth* Psalm invites the Servants of God to persevere, with fervour, in the prayers they offer during the *Night.* The Faithful should say this Psalm in a spirit of gratitude to God, for his raising up, in the Church, adorers of his holy name, whose grand vocation is to *lift up their hands,* day and night, for the safety of Israel. On such prayers, depend the happiness and destinies of the world.

PSALM 133.

Ecce nunc benedicite Dominum : * omnes servi Domini.

Qui statis in domo Dómi-

Behold now bless ye the Lord, all ye servants of the Lord.

Who stand in the house of

the Lord, in the courts of the house of our God.

In the nights lift up your hands to the holy places, and bless ye the Lord.

Say to Israel: May the Lord out of Sion bless thee, he that made heaven and earth.

ANT. Have mercy on me, O Lord, and hear my prayer.

ni: * in atriis domus Dei nostri.

In noctibus extollite manus vestras in sancta: * et benedicite Dominum.

Benedicat te Dominus ex Sion: * qui fecit cœlum et terram.

ANT. Miserere mei, Domine, et exaudi orationem meam.

HYMN.*

Before the closing of the light, we beseech thee, Creator of all things! that, in thy clemency, thou be our protector and our guard.

May the dreams and phantoms of night depart far from us; and do thou repress our enemy, lest our bodies be profaned.

Most merciful Father! and thou, his Only Begotten Son, co-equal with him! reigning for ever with the Holy Paraclete! grant this our prayer. Amen.

Te lucis ante terminum,
Rerum Creator, poscimus,
Ut pro tua clementia
Sis præsul et custodia.

Procul recedant somnia,
Et noctium phantasmata;
Hostemque nostrum comprime,
Ne polluantur corpora.

Præsta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito
Regnans per omne sæculum.
Amen.

(*This last Stanza is varied for Christmas Day, &c., and for the Epiphany. See page* 118.)

CAPITULUM.

(*Jeremias*, xiv.)

But thou art in us, O Lord, and thy holy name has been

Tu autem in nobis es, Domine, et nomen sanctum

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* According to the Monastic Rite, as follows:

Te lucis ante terminum,
Rerum Creator, poscimus,
Ut solita clementia
Sis præsul ad custodiam.

Procul recedant somnia,
Et noctium phantasmata:
Hostemque nostrum comprime,
Ne polluantur corpora.

Præsta Pater omnipotens,
Per Jesum Christum Dominum,
Qui tecum in perpetuum
Regnat cum Sancto Spiritu.

tuum invocatum est super nos; ne derelinquas nos, Domine Deus noster.

℟. In manus tuas, Domine: * Commendo spiritum meum. In manus tuas.

℣. Redemisti nos, Domine Deus veritatis. * Commendo.

Gloria. In manus tuas.

℣. Custodi nos, Domine, ut pupillam oculi.

℟. Sub umbra alarum tuarum protege nos.

invoked upon us: forsake us not, O Lord our God.

℟. Into thy hands, O Lord: * I commend my spirit. Into thy hands.

℣. Thou hast redeemed us, O Lord God of truth. * I commend.

Glory. Into thy hands.

℣. Preserve us, O Lord, as the apple of thine eye.

℟. Protect us under the shadow of thy wings.

The Canticle of the venerable Simeon—who, whilst holding the divine Infant in his arms, proclaimed him to be the *Light of the Gentiles,* and then slept the sleep of the just—harmonises admirably with this closing Office of the day, at Christmastide; for, during this holy Season, the Church is for ever thanking God, because he has dispelled the shades of death by the rising of the Sun of Justice, in whose love she labours all day long, and takes her rest at night, saying: *I sleep, and my heart watcheth.*[1]

CANTICLE OF SIMEON.

(*St. Luke*, ii.)

Nunc dimittis servum tuum, Domine: * secundum verbum tuum in pace.

Quia viderunt oculi mei: * Salutare tuum.

Quod parasti: * ante faciem omnium populorum.

Lumen ad revelationem Gentium: * et gloriam plebis tuæ Israel.

Gloria Patri, et Filio, &c.

Ant. Salva nos, Domine,

Now dost thou dismiss thy servant, O Lord, according to thy word, in peace.

Because my eyes have seen thy Salvation,

Which thou hast prepared before the face of all peoples.

The Light to the revelation of the Gentiles, and the glory of thy people Israel.

Glory.

Ant. Save us, O Lord,

[1] Cant. v. 2.

whilst awake, and watch us as we sleep; that we may watch with Christ, and rest in peace.

℣. The Lord be with you.
℟. And with thy spirit.

vigilantes: custodi nos dormientes, ut vigilemus cum Christo, et requiescamus in pace.

℣. Dominus vobiscum.
℟. Et cum spiritu tuo.

LET US PRAY.

Visit, we beseech thee, O Lord, this house and family, and drive from it all snares of the enemy: let thy holy Angels dwell herein, who may keep us in peace, and may thy blessing be always upon us. Through Jesus Christ our Lord, thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, God, world without end. Amen.

OREMUS.

Visita, quæsumus Domine, habitationem istam, et omnes insidias inimici ab ea longe repelle; Angeli tui sancti habitent in ea, qui nos in pace custodiant: et benedictio tua sit super nos semper. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

℣. The Lord be with you.
℟. And with thy spirit.
℣. Let us bless the Lord.
℟. Thanks be to God.

May the almighty and merciful Lord, Father, Son, and Holy Ghost, bless and preserve us.

℟. Amen.

℣. Dominus vobiscum.
℟. Et cum spiritu tuo.
℣. Benedicamus Domino.
℟. Deo gratias.

Benedicat et custodiat nos omnipotens et misericors Dominus, Pater, et Filius, et Spiritus Sanctus.

℟. Amen.

ANTHEM TO THE BLESSED VIRGIN.

Sweet Mother of our Redeemer, Gate whereby we enter heaven, and Star of the sea, help us, we fall; yet do we long to rise. Nature looked upon thee with admiration, when thou didst give birth to thy divine Creator, thyself remaining, before and after it, a pure Virgin. Gabriel spoke his Hail to thee; we sinners crave thy pity.

Alma Redemptoris mater, quæ pervia cœli
Porta manes, et stella maris, succurre cadenti,
Surgere qui curat populo. Tu quæ genuisti,
Natura mirante, tuum sanctum Genitorem.
Virgo prius ac posterius, Gabrielis ab ore
Sumens illud Ave, peccatorum miserere.

℣. Post partum, Virgo, inviolata permansisti.

℟. Dei Genitrix, intercede pro nobis.

℣. After child-birth, thou didst remain most pure, O Virgin!

℟. O Mother of God! make intercession for us.

OREMUS.

Deus qui salutis æternæ beatæ Mariæ virginitate fecunda humano generi præmia præstitisti: tribue, quæsumus, ut ipsam pro nobis intercedere sentiamus per quam meruimus auctorem vitæ suscipere Dominum nostrum Jesum Christum Filium tuum.

℟. Amen.

℣. Divinum auxilium maneat semper nobiscum.

℟. Amen.*

LET US PRAY.

O God, who, by the fruitful Virginity of the Blessed Mary, hast given to mankind the rewards of eternal salvation; grant, we beseech thee, that we may experience Her intercession, by whom we received the Author of life, our Lord Jesus Christ, thy Son.

℟. Amen.

℣. May the divine assistance remain always with us.

℟. Amen.

Then in secret, *Pater, Ave,* and *Credo,* page 35.

THE LAST STANZA OF THE HYMN IS THUS VARIED:

From Christmas Day till the Epiphany.

ROMAN BREVIARY.

Jesu, tibi sit gloria,
Qui natus es de Virgine,
Cum Patre et almo Spiritu,
In sempiterna sæcula.
Amen.

MONASTIC BREVIARY.

Gloria tibi Domine,
Qui natus es de Virgine,
Cum Patre et Sancto Spiritu,
In sempiterna sæcula.
Amen.

---

* In the Monastic Rite, this Response is as follows:

℟. Et cum fratribus nostris absentibus. Amen.

℟. And with our absent Brethren. Amen.

For the Epiphany, and during the Octave.

Roman Breviary.	Monastic Breviary.
Jesu, tibi sit gloria,	Gloria tibi Domine,
Qui apparuisti Gentibus,	Qui apparuisti hodie,
Cum Patre et almo Spiritu,	Cum Patre et Sancto Spiritu,
In sempiterna sæcula.	In sempiterna sæcula.
Amen.	Amen.

THE EPIPHANY

OF OUR LORD.

THE Feast of the Epiphany is the continuation of the mystery of Christmas; but it appears on the Calendar of the Church with its own special character. Its very name, which signifies *Manifestation*, implies that it celebrates the apparition of God to his creatures.

For several centuries, the Nativity of our Lord was kept on this day; and when, in the year 376, the decrees of the Holy See obliged all Churches to keep the Nativity on the 25th December, as Rome did—the Sixth of January was not robbed of all its ancient glory. It was still to be called the *Epiphany*, and the Baptism of our Lord Jesus Christ was also commemorated on this same Feast, which Tradition had marked as the day on which that Baptism took place.

The Greek Church gives this Feast the venerable and mysterious name of *Theophania*, which is of such frequent recurrence in the early Fathers, as signifying a *divine Apparition*. We find this name applied to this Feast by Eusebius, St. Gregory Nazianzum, and St. Isidore of Pelusium. In the liturgical books of the Melchite Church the Feast goes under no other name.

The Orientals call this solemnity also *the holy Lights*, on account of its being the day on which Baptism was administered, (for, as we have just mentioned, our Lord was baptised on this same day.) Baptism is called by the holy Fathers *Illumination*, and they who received it *Illuminated*.

Lastly, this Feast is called, in many countries, *King's Feast:* it is, of course, an allusion to the Magi, whose journey to Bethlehem is so continually mentioned in to-day's Office.

The Epiphany shares with the Feasts of Christmas, Easter, Ascension, and Pentecost, the honour of being called, in the Canon of the Mass, *a Day most holy.* It is also one of the *cardinal* Feasts, that is, one of those on which the arrangement of the Christian Year is based; for, as we have *Sundays after Easter*, and *Sundays after Pentecost*, so also we count six *Sundays after the Epiphany.*

The Epiphany is indeed a great Feast, and the joy caused us by the Birth of our Jesus must be renewed on it, for, as though it were a second Christmas Day, it shows us our Incarnate God in a new light. It leaves us all the sweetness of the dear Babe of Bethlehem, who hath *appeared* to us already in love; but to this it adds its own grand *manifestation* of the divinity of our Jesus. At Christmas, it was a few Shepherds that were invited by the Angels to go and recognise THE WORD MADE FLESH; but now, at the Epiphany, the voice of God himself calls the whole world to *adore* this Jesus, and *hear him.*

The mystery of the Epiphany brings upon us three magnificent rays of the Sun of Justice, our Saviour. In the calendar of pagan Rome, this sixth day of January was devoted to the celebration of a triple triumph of Augustus, the founder of the Roman Empire: but when Jesus, our *Prince of peace*, whose empire knows no limits, had secured victory to his Church by the blood of the Martyrs—then did this his Church decree, that a triple triumph of the *Immortal King* should be substituted, in the Christian Calendar, for those other three triumphs which had been won by the adopted son of Cæsar.

The Sixth of January, therefore, restored the celebration of our Lord's Birth to the Twenty-Fifth of

December; but, in return, there were united in the one same *Epiphany*, three manifestations of Jesus' glory: the mystery of the Magi coming from the East, under the guidance of a star, and adoring the Infant of Bethlehem as the divine King; the mystery of the Baptism of Christ, who, whilst standing in the waters of the Jordan, was proclaimed by the Eternal Father as Son of God; and thirdly, the mystery of the divine power of this same Jesus, when he changed the water into wine at the marriage-feast of Cana.

But, did these three Mysteries really take place on this day? Is the Sixth of January the real anniversary of these great events? As the chief object of this work is to assist the devotion of the Faithful, we purposely avoid everything which would savour of critical discussion; and with regard to the present question, we think it enough to state, that Baronius, Suarez, Theophilus Raynaldus, Honorius De Sancta-Maria, Cardinal Gotti, Sandini, Benedict 14th, and an almost endless list of other writers, assert that the Adoration of the Magi happened on this very day. That the Baptism of our Lord, also, happened on the sixth of January, is admitted by the severest historical critics, even by Tillemont himself; and has been denied by only two or three. The precise day of the miracle at the marriage-feast of Cana is far from being as certain as the other two mysteries, though it is impossible to prove that the sixth of January was not the day. For us the children of the Church, it is sufficient that our Holy Mother has assigned the commemoration of these three *manifestations* for this Feast; we need nothing more to make us rejoice in the triple triumph of the Son of Mary.

If we now come to consider these three mysteries of our Feast separately, we shall find, that the Church of Rome, in her Office and Mass of to-day, is more intent on the Adoration of the Magi than on the other two. The two great Doctors of the Apostolic

See, St. Leo and St. Gregory, in their Homilies for this Feast, take it as the almost exclusive object of their preaching; though, together with St. Augustine, St. Paulinus of Nola, St. Maximus of Turin, St. Peter Chrysologus, St. Hilary of Arles, and St. Isodore of Seville, they acknowledge the three mysteries of to-day's Solemnity. That the mystery of the Vocation of the Gentiles should be made thus prominent by the Church of Rome, is not to be wondered at; for, by that heavenly vocation which, in the three Magi, called all nations to the admirable light of Faith, Rome, which till then had been the head of the Gentile world, was made the head of the Christian Church and of the whole human race.

The Greek Church makes no special mention, in her Office of to-day, of the Adoration of the Magi, for she unites it with the mystery of our Saviour's Birth in her celebration of Christmas Day. The Baptism of Christ absorbs all her thoughts and praises on the solemnity of the Epiphany.

In the Latin Church, this second mystery of our Feast is celebrated, unitedly with the other two, on the sixth of January, and mention is made of it several times in the Office. But, as the coming of the Magi to the crib of our new-born King absorbs the attention of Christian Rome on this day, the mystery of the sanctification of the waters was to be commemorated on a day apart. The day chosen by the Western Church for paying special honour to the Baptism of our Saviour is the Octave of the Epiphany.

The third mystery of the Epiphany being also somewhat kept in the shade by the prominence given to the first, (though allusion is several times made to it in the Office of the Feast,) a special day has been appointed for its due celebration; and that day is the second Sunday after the Epiphany.

Several Churches have appended to the Mystery of changing the water into wine that of the multiplica-

tion of the loaves, which certainly bears some analogy with it, and was a *manifestation* of our Saviour's divine power. But, whilst tolerating the custom in the Ambrosian and Mozarabic rites, the Roman Church has never adopted it, in order not to interfere with the sacredness of the *triple* triumph of our Lord, which the sixth of January was intended to commemorate; as also, because St. John tells us, in his Gospel, that the miracle of the multiplication of the Loaves happened when the Feast of the Pasch was at hand,[1] which, therefore, could not have any connection with the season of the year when the Epiphany is kept.

We propose to treat of the three mysteries, united in this great Solemnity, in the following order. To-day, we will unite with the Church in honouring all three; during the Octave, we will contemplate the Mystery of the Magi coming to Bethlehem; we will celebrate the Baptism of our Saviour on the Octave Day; and we will venerate the Mystery of the Marriage of Cana on the Second Sunday after the Epiphany, which is the day appropriately chosen by the Church for the Feast of the Most Holy Name of Jesus.

Let us, then, open our hearts to the joy of this grand Day; and on this Feast of the *Theophany*, of the *Holy Lights*, of the *Three Kings*, let us look with love at the dazzling beauty of our Divine Sun, who, as the Psalmist expresses it,[2] runs his course as a Giant, and pours out upon us floods of a welcome and yet most vivid light. The Shepherds, who were called by the Angels to be the first worshippers, have been joined by the Prince of Martyrs, the Beloved Disciple, the dear troop of Innocents, our glorious Thomas of Canterbury, and Sylvester the Patriarch of Peace; and now, to-day, these Saints

[1] St. John, vi. 4. [2] Ps. xviii. 6.

open their ranks to let the Kings of the East come to the Babe in his crib, bearing with them the prayers and adorations of the whole human race. The humble Stable is too little for such a gathering as this, and Bethlehem seems to be worth all the world besides. Mary, the Throne of the divine Wisdom, welcomes all the members of this court with her gracious smile of Mother and Queen; she offers her Son to man, for his adoration, and to God, that he may be well pleased. God *manifests* himself to men, because he is great; but he *manifests* himself by Mary, because he is full of mercy.

The great Day, which now brings us to the crib of our Prince of Peace, has been marked by two great events of the first ages of the Church. It was on the sixth of January, in the year 361, and Julian, (who, in heart, was already an apostate,) happened to be at Vienne, in Gaul. He was soon to ascend the imperial throne, which would be left vacant by the death of Constantius, and he felt the need he had of the support of that Christian Church, in which it is said he had received the order of Lector, and which, nevertheless, he was preparing to attack with all the cunning and cruelty of a tiger. Like Herod, he, too, would fain go, on this Feast of the Epiphany, and adore the new-born King. His panegyrist Ammianus Marcellinus tells us, that this crowned Philosopher, who had been seen, just before, coming out of the pagan temple, where he had been consulting the soothsayers, made his way through the porticoes of the Church, and, standing in the midst of the faithful people, offered to the God of the Christians his sacrilegious homage.

Eleven years later, in the year 372, another Emperor found his way into the Church, on the same Feast of the Epiphany. It was Valens; a Christian, like Julian, by baptism; but a persecutor, in the name of Arianism, of that same Church which Julian per-

secuted in the name of his vain philosophy and still vainer gods. As Julian felt himself necessitated by motives of worldly policy to bow down, on this day, before the divinity of the *Galilean;* so, on this same day, the holy courage of a saintly Bishop made Valens prostrate himself at the feet of Jesus the King of kings.

Saint Basil had just then had his famous interview with the Prefect Modestus, in which his episcopal intrepidity had defeated all the might of earthly power. Valens had come to Cæsarea, and, with his soul defiled with the Arian heresy, he entered the Basilica, when the Bishop was celebrating, with his people, the glorious *Theophany.* Let us listen to St. Gregory Nazianzum, thus describing the scene with his usual eloquence. "The Emperor entered the "Church. The chanting of the psalms echoed through "the holy place like the rumbling of thunder. The "people, like a waving sea, filled the house of God. "Such was the order and pomp in and about the "sanctuary, that it looked more like heaven than "earth. Basil himself stood erect before the people, "as the Scripture describes Samuel—his body, and "eyes, and soul, motionless as though nothing strange "had taken place, and, if I may say so, his whole "being was fastened to his God and the holy Altar. "The sacred ministers, who surrounded the Pontiff, "were in deep recollectedness and reverence. The "Emperor heard and saw all this. He had never "before witnessed a spectacle so imposing. He was "overpowered. His head grew dizzy, and darkness "veiled his eyes."

Jesus, the King of ages, the Son of God and the Son of Mary, had conquered. Valens was disarmed; his resolution of using violence against the holy Bishop was gone; and if heresy kept him from at once adoring the Word consubstantial to the Father, he, at least, united his exterior worship with that

which Basil's flock was paying to the Incarnate God. When the Offertory came, he advanced towards the Sanctuary, and presented his gifts to Christ in the person of his holy Priest. The fear lest Basil might refuse to accept them took such possession of the Emperor, that had not the sacred ministers supported him, he would have fallen at the foot of the Altar.

Thus has the Kingship of our new-born Saviour been acknowledged by the great ones of this world. The Royal Psalmist had sung this prophecy—*the Kings of the earth shall serve him, and his enemies shall lick the ground* under his feet.[1]

The race of Emperors like Julian and Valens was to be followed by Monarchs, who would bend their knee before this Babe of Bethlehem, and offer him the homage of orthodox faith and devoted hearts. Theodosius, Charlemagne, our own Alfred the Great and Edward the Confessor, Stephen of Hungary, the Emperor Henry 2nd, Ferdinand of Castile, Louis 9th of France, are examples of Kings who had a special devotion to the Feast of the Epiphany. Their ambition was to go, in company with the Magi, to the feet of the Divine Infant, and offer him their gifts. At the English Court, the custom is still retained, and the reigning Sovereign offers an ingot of Gold as a tribute of homage to Jesus the King of kings: the ingot is afterwards redeemed by a certain sum of money.

But this custom of imitating the Three Kings in their mystic gifts was not confined to Courts. In the Middle-Ages, the Faithful used to present, on the Epiphany, gold, frankincense, and myrrh, to be blessed by the Priest. These tokens of their devotedness to Jesus were kept as pledges of God's blessing upon their houses and families. The practice is still observed in some parts of Germany: and the prayer

[1] Ps. lxxi. 9, 11.

for the Blessing was in the Roman Ritual, until Pope Paul 5th suppressed it, together with several others, as being seldom required by the Faithful.

There was another custom, which originated in the Ages of Faith, and which is still observed in many countries. In honour of the Three Kings, who came from the East to adore the Babe of Bethlehem, each family chose one of its members to be *King*. The choice was thus made. The family kept a feast, which was an allusion to the third of the Epiphany-Mysteries—the Feast of Cana in Galilee—a Cake was served up, and he who took the piece which had a certain secret mark, was proclaimed *the King* of the day. Two portions of the Cake were reserved for the poor, in whom honour was thus paid to the Infant Jesus and his Blessed Mother; for, on this Day of the triumph of Him, who, though King, was humble and poor, it was fitting that the poor should have a share in the general joy. The happiness of home was here, as in so many other instances, blended with the sacredness of Religion. This custom of *King's Feast* brought relations and friends together, and encouraged feelings of kindness and charity. Human weakness would sometimes, perhaps, show itself during these hours of holiday-making; but the idea and sentiment and spirit of the whole feast was profoundly Catholic, and that was sufficient guarantee to innocence.

Kings Feast is still a Christmas joy in thousands of families; and happy those where it is kept in the Christian spirit which first originated it! For the last three hundred years, a puritanical zeal has decried these simple customs, wherein the seriousness of religion and the home enjoyments of certain Festivals were blended together. The traditions of Christian family rejoicings have been blamed under pretexts of abuse; as though a recreation, in which religion had no share and no influence, were less open to intem-

perance and sin! Others have pretended, (though with little or no foundation,) that the Twelfth Cake and the custom of choosing a King, are mere imitations of the ancient pagan *Saturnalia*. Granting this to be correct, (which it is not,) we would answer, that many of the old pagan customs have undergone a Christian transformation, and no one thinks of refusing to accept them thus purified. All this mistaken zeal has produced the sad effect of divorcing the Church from family life and customs, of excluding every religious manifestation from our traditions, and of bringing about what is so pompously called, (though the word is expressive enough,) the *secularisation* of society.

But let us return to the triumph of our sweet Saviour and King. His magnificence is manifested to us so brightly on this Feast! Our mother, the Church, is going to initiate us into the mysteries we are to celebrate. Let us imitate the faith and obedience of the Magi: let us adore, with the holy Baptist, the divine Lamb, over whom the heavens open: let us take our place at the mystic feast of Cana, where our dear King is present, thrice *manifested*, thrice glorified. In the last two mysteries, let us not lose sight of the Babe of Bethlehem; and in the Babe of Bethlehem let us cease not to recognise the Great God, (in whom the Father was *well-pleased*,) and the supreme Ruler and Creator of all things.

The Church begins the Solemnity of the Epiphany by singing First Vespers.

FIRST VESPERS OF THE EPIPHANY.

1. Ant. Ante luciferum genitus et ante sæcula, Dominus Salvator noster hodie mundo apparuit.

1. Ant. The Lord our Saviour, begotten before the day-star and all ages, appeared to the world on this day.

Psalm: Dixit Dominus, *page* 99.

2. ANT. Thy light is come, O Jerusalem, and the glory of the Lord is risen upon thee; and the Gentiles shall walk in thy light. Alleluia.

2. ANT. Venit lumen tuum, Jerusalem, et gloria Domini super te orta est: et ambulabunt Gentes in lumine tuo. Alleluia.

Psalm: Confitebor tibi, *page* 100.

3. ANT. Opening their treasures, the Magi offered to the Lord gold, frankincense, and myrrh. Alleluia.

3. ANT. Apertis thesauris suis, obtulerunt Magi Domino aurum, thus, et myrrham. Alleluia.

Psalm: Beatus vir, *page* 101.

4. ANT. Ye seas, and rivers, bless the Lord: ye fountains, sing a hymn to the Lord. Alleluia.

4. ANT. Maria et flumina, benedicite Domino: hymnum dicite, fontes, Domino. Alleluia.

Psalm: Laudate pueri, *page* 102.

5. ANT. This star shineth as a flame, and pointeth out God, the King of kings: the Magi saw it, and offered gifts to the great King.

5. ANT. Stella ista sicut flamma coruscat, et Regem regum Deum demonstrat: Magi eam viderunt, et magno Regi munera obtulerunt.

PSALM 116.

Laudate Dominum omnes gentes : * laudate eum omnes populi.

Quoniam confirmata est super nos misericordia ejus : *et veritas Domini manet in æternum.

O praise the Lord, all ye nations : praise him, all ye people.

For his mercy is confirmed upon us : and the truth of the Lord remaineth for ever.

The holy Church—after having thus celebrated the power given to the Divine Babe over kings, whom he shall *break, in the day of his wrath ;* his *covenant* with *the Gentiles,* whom he will *give as an inheritance* to his Church ; the *light that is risen up in darkness ;* his *Name blessed from the rising to the setting of the sun ;* and after having, on this the day of the Vocation of the Gentiles, invited *all nations,* and *all people,* to *praise* the eternal *mercy and truth* of God ;—addresses herself to Jerusalem, the figure of the Church, and conjures her, by the Prophet Isaias, to take advantage of the LIGHT, which has this day risen upon the whole human race.

CAPITULUM.

(*Is. LX.*)

Surge, illuminare, Jerusalem, quia venit lumen tuum, et gloria Domini super te orta est.

Arise, be enlightened, O Jerusalem, for thy light is come, and the glory of the Lord is risen upon thee.

Then follows the Hymn. It is the beautiful one composed by Sedulius, of which we sang the opening stanzas in the Lauds of Christmas Day. In the verses selected for the present Feast, the Church celebrates the *three* Epiphanies : Bethlehem, the Jordan, and Cana, each, in its turn, *manifested* the glory of Jesus, our great King.

HYMN.*

Cruel tyrant Herod! why tremblest thou at the coming of the King, our God? He that gives men a heavenly kingdom, takes not from kings their earthly ones.	Crudelis Herodes, Deum Regem venire quid times? Non eripit mortalia, Qui regna dat cœlestia.
On went the Magi, following the Star that went before them, and which they had seen in the East. They seek by this light Him that is the Light, and, by their gifts, acknowledge him to be God.	Ibant Magi, quam viderant Stellam sequentes præviam; Lumen requirunt lumine; Deum fatentur munere.
The heavenly Lamb touched the pure stream, wherein he deigned to be baptised: it is we whom he hereby washes from our sins, for he could have none to be cleansed.	Lavacra puri gurgitis Cœlestis Agnus attigit: Peccata quæ non detulit, Nos abluendo sustulit.
At Cana, he showed a new sort of power: the water in the vases at the feast turns red; and, when ordered to be poured out, lo! it had changed its nature, and was wine.	Novum genus potentiæ: Aquæ rubescunt hydriæ, Vinumque jussa fundere, Mutavit unda originem.
Glory be to thee, O Jesus, that manifestest thyself to the	Jesu, tibi sit gloria, Qui te revelas Gentibus,

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* In the Monastic Rite it is as follows:

℟. *breve.* Omnes de Saba venient: * Alleluia, alleluia. Omnes. ℣. Aurum et thus deferentes. * Alleluia. Gloria Patri. Omnes.

Hostis Herodes impie,
Christum venire quid times?
Non eripit mortalia,
Qui regna dat cœlestia.
Ibant Magi quam viderant,
Stellam sequentes præviam;
Lumen requirunt lumine,
Deum fatentur munere.

Lavacra puri gurgitis
Cœlestis Agnus attigit:
Peccata quæ non detulit,
Nos abluendo sustulit.
Novum genus potentiæ:
Aquæ rubescunt hydriæ,
Vinumque jussa fundere,
Mutavit unda originem.
Gloria tibi Domine,
Qui apparuisti hodie,
Cum Patre et Sancto Spiritu,
In sempiterna sæcula.
Amen.

Cum Patre, et almo Spiritu,
In sempiterna sæcula.
Amen.

℣. Reges Tharsis, et insulæ munera offerent.

℟. Reges Arabum, et Saba dona adducent.

Gentiles: and to the Father, and to the Spirit of love, for everlasting ages. Amen.

℣. The kings of Tharsis, and the islands, shall offer presents.

℟. The kings of the Arabians and of Saba shall bring gifts.

ANTIPHON OF THE *Magnificat.*

Magi videntes stellam, dixerunt ad invicem: Hoc signum magni Regis est: eamus et inquiramus eum, et offeramus ei munera, aurum, thus et myrrham. Alleluia.

The Magi, seeing the Star, said to each other: This is the sign of the great King: let us go and seek him, and offer him gifts, gold, frankincense, and myrrh. Alleluia.

The Canticle Magnificat, *page* 107.

COLLECT.

Deus, qui hodierna die Unigenitum tuum Gentibus, stella duce, revelasti: concede propitius, ut qui jam te ex fide cognovimus, usque ad contemplandam speciem tuæ celsitudinis perducamur. Per eumdem.

O God, who by the direction of a star didst this day manifest thy only Son to the Gentiles; mercifully grant, that we, who now know thee by faith, may come at length to see the glory of thy Majesty. Through the same, *&c.*

The Church has thus opened her chants in honour of the divine *Theophany.* To-morrow, the offering of the great Sacrifice will unite us all in the prayers we present to our King and Saviour. Let us finish this day in recollection and joy.

The Matins for the Epiphany are exceedingly rich and magnificent; but, as the Faithful do not assist at them, we will not give them. At Milan, they are sung during the Night, like the Christmas Matins, and are also composed of three Nocturns—contrary

to the custom of the Ambrosian Liturgy, which has only one Nocturn at Matins. The people assist at them, and, altogether, these holy *Vigils* are kept up with almost as much devotion as those of Christmas Night.

JANUARY THE SIXTH.

THE day of the Magi, the day of the Baptism, the day of the Marriage Feast, has come: our divine Sun of Justice reflects upon the world these three bright rays of his glory. Material darkness is less than it was; Night is losing her power; Light is progressing day by day. Our sweet Infant Jesus, who is still lying in his humble crib, is each day gaining strength. Mary showed him to the Shepherds, and now she is going to present him to the Magi. The gifts *we* intend to offer him should be prepared: let us, like the three Wise Men, follow the star, and go to Bethlehem, *the House of the Bread* of Life.

MASS.

At Rome, the Station is at St. Peter's, on the Vatican, near the tomb of the Prince of the Apostles, to whom, in Christ, all nations have been given as an inheritance.

The Church proclaims, in the opening chant of the Mass, the arrival of the great King, for whom the whole earth was in expectation, and at whose Birth the Magi are come to Jerusalem, there to consult the prophecies.

INTROIT.

Ecce advenit Dominator Dominus: et regnum in manu ejus, et potestas et imperium.	Behold the Lord the Ruler is come: and dominion, and power, and empire, are in his hand.

Ps. Give to the King thy judgment, O God, and to the King's Son thy justice. Glory. Behold.

Ps. Deus, judicium tuum Regi da: et justitiam tuam Filio Regis. Gloria Patri. Ecce advenit.

After the Angelic Hymn, *Gloria in excelsis*, the holy Church, all in gladness at the bright Star which leads the Gentiles to the crib of the Divine King, prays, in the Collect, that she may be permitted to see that living Light, for which faith prepares us, and which will enlighten us for all eternity.

COLLECT.

O God, who by the direction of a star, didst this day manifest thy only Son to the Gentiles: mercifully grant, that we, who now know thee by faith, may come at length to see the glory of thy Majesty. Through the same, *&c.*

Deus, qui hodierna die Unigenitum tuum Gentibus, stella duce, revelasti: concede propitius, ut qui jam te ex fide cognovimus, usque ad contemplandam speciem tuæ celsitudinis perducamur. Per eumdem.

EPISTLE.

Lesson from the Prophet Isaias.

Ch. LX.

Arise, be enlightened, O Jerusalem: for thy light is come, and the glory of the Lord is risen upon thee. For behold darkness shall cover the earth, and a mist the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall walk in thy light, and Kings in the brightness of thy rising. Lift up thine eyes round about, and see: all these are gathered together, they are come to thee: thy sons shall come from afar, and thy daughters

Lectio Isaiæ Prophetæ.

Cap. LX.

Surge, illuminare, Jerusalem: quia venit lumen tuum, et gloria Domini super te orta est. Quia ecce tenebræ operient terram, et caligo populos; super te autem orietur Dominus, et gloria ejus in te videbitur. Et ambulabunt Gentes in lumine tuo, et Reges in splendore ortus tui. Leva in circuitu oculos tuos, et vide: omnes isti congregati sunt, venerunt tibi: filii tui de longe venient, et filiæ tuæ de latere surgent. Tunc videbis et afflues, et mirabi-

tur et dilatabitur cor tuum, quando conversa fuerit ad te multitudo maris, fortitudo Gentium venerit tibi. Inundatio camelorum operiet te, dromedarii Madian et Epha: omnes de Saba venient, aurum et thus deferentes, et laudem Domino annuntiantes.

shall rise up at thy side. Then shalt thou see and abound, and thy heart shall wonder, and be enlarged, when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee. The multitude of camels shall cover thee, the dromedaries of Madian and Epha: all they from Saba shall come, bringing gold and frankincense, and showing forth praise to the Lord.

Oh! the greatness of this glorious Day, on which begins the movement of all nations towards the Church, the true *Jerusalem!* Oh! the mercy of our heavenly Father, who has been mindful of all these people, that were buried in the shades of death and sin! Behold! *the glory of the Lord has risen* upon the Holy City; and Kings set out to find and see the *Light.* Jerusalem is not large enough to hold all this *sea* of nations; another city must be founded, and towards her shall be turned the countless Gentiles *of Madian and Epha.* Thou, O Rome! art this Holy City, and *thy heart shall wonder and be enlarged.* Heretofore, thy victories have won thee slaves; but, from this day forward, thou shalt draw within thy walls countless Children. Lift up thine eyes, and see—all these, that is, the whole human race, give themselves to thee as thy sons and daughters; they come to receive from thee a new birth. Open wide thine arms, and embrace them that come from North and South, *bringing gold and frankincense* to Him, who is *thy* King and ours.

GRADUAL.

Omnes de Saba, venient, aurum et thus deferentes, et laudem Domino annuntiantes.

All shall come from Saba, bringing gold and frankincense, and publishing the praises of the Lord.

℣. Arise, be enlightened, O Jerusalem, for the glory of the Lord is risen upon thee.
Alleluia, alleluia.
℣. We saw his star in the east, and are come, with our offerings, to adore the Lord. Alleluia.

℣. Surge et illuminare, Jerusalem, quia gloria Domini super te orta est.
Alleluia, alleluia.
℣. Vidimus stellam ejus in Oriente: et venimus cum muneribus adorare Dominum. Alleluia.

GOSPEL.

Sequel of the holy Gospel according to Matthew.
Cap. II.

When Jesus was born in Bethlehem of Juda, in the days of King Herod, behold there came wise men from the East, to Jerusalem, saying: Where is he that is born King of the Jews? for we have seen his star in the east, and are come to adore him. And Herod hearing this, was troubled, and all Jerusalem with him. And assembling together all the chief priests, and the scribes of the people, he enquired of them where Christ should be born. But they said to him: In Bethlehem of Juda: for it is written by the Prophet: And thou, Bethlehem, the land of Juda, art not the least among the princes of Juda: for out of thee shall come forth the captain that shall rule my people Israel. Then Herod privately calling the Wise Men, learned diligently of them the time of the star, which appeared to them: and sending them into Bethlehem, said: Go, and diligently enquire after the Child: and when you have

Sequentia sancti Evangelii secundum Matthæum.
Ch. II.

Cum natus esset Jesus in Bethlehem Juda, in diebus Herodis regis, ecce Magi ab Oriente venerunt Jerosolymam, dicentes: Ubi est qui natus est Rex Judæorum? vidimus enim stellam ejus in Oriente, et venimus adorare eum. Audiens autem Herodes rex, turbatus est, et omnis Jerosolyma cum illo. Et congregans, omnes principes sacerdotum, et scribas populi, sciscitabatur ab eis ubi Christus nasceretur. At illi dixerunt ei: In Bethlehem Judæ: sic enim scriptum est per Prophetam: Et tu, Bethlehem, terra Juda, nequaquam minima es in principibus Juda: ex te enim exiet dux qui regat populum meum Israel. Tunc Herodes, clam vocatis Magis, diligenter didicit ab eis tempus stellæ, quæ apparuit eis: et mittens illos in Bethlehem, dixit: Ite, et interrogate diligenter de puero: et, cum inveneritis, renuntiate mihi, ut et ego veniens

adorem eum. Qui, cum audissent regem, abierunt. Et ecce stella, quam viderant in Oriente, antecedebat eos, usque dum veniens staret supra ubi erat puer. Videntes autem stellam, gavisi sunt gaudio magno valde. Et intrantes domum, invenerunt puerum cum Maria matre ejus, (*here, all kneel,*) et procidentes adoraverunt eum. Et, apertis thesauris suis, obtulerunt ei munera ; aurum, thus et myrrham. Et responso accepto in somnis ne redirent ad Herodem, per aliam viam reversi sunt in regionem suam.

found him, bring me word again, that I also may come and adore him. Who, having heard the king, went their way. And behold the star, which they had seen in the east, went before them, until it came and stood over where the Child was. And seeing the star, they rejoiced with exceeding great joy. And entering into the house, they found the Child with Mary, his Mother, (*here, all kneel,*) and falling down, they adored him. And, opening their treasures, they offered him gifts, gold, frankincense, and myrrh. And having received an answer in sleep, that they should not return to Herod, they went back another way into their own country.

The Magi, the first-fruits of the Gentile-world, have been admitted into the court of the great King whom they have been seeking, and we have followed them. The Child has smiled upon us, as he did upon them. All the fatigues of the long journey—which man must take to reach his God—all are over and forgotten ; our Emmanuel is *with us,* and we are with him. Bethlehem has received us, and we will not leave her again—for, in Bethlehem, we have *the Child, and Mary his Mother.* Where else could we find riches like these that Bethlehem gives us ? Oh ! let us beseech this incomparable *Mother* to give us this *Child* of hers, (for he is our light, and our love, and our Bread of life,) now that we are about to approach the Altar, led by the Star of our faith. Let us, at once, open our treasures ; let us prepare our gold, our frankincense, and our myrrh, for the sweet Babe, our King. He will be pleased with our gifts,

and we know he never suffers himself to be outdone in generosity. When we have to return to our duties, we will, like the Magi, leave our hearts with our Jesus; and it shall be by *another way*, by a new manner of life, that we will finish our sojourn in this country of our exile, looking forward to that happy day, when life and light eternal will come and absorb into themselves the shadows of vanity and time, which now hang over us.

In Cathedral and other principal Churches, after the Gospel has been sung, the approaching Feast of Easter Sunday is solemnly announced to the people. This custom, which dates from the earliest ages of the Church, shows both the mysterious connection which unites the great Solemnities of the year one with another, and the importance the Faithful ought to attach to the celebration of that which is the greatest of all, and the centre of all Religion. After having honoured the King of the universe on the Epiphany, we shall have to celebrate him, on the day which is now announced to us, as the conqueror of death. The following is the formula used for this solemn announcement.

THE ANNOUNCEMENT OF EASTER.

Know, dearly beloved Brethren, that by the mercy of God, as we have been rejoicing in the Nativity of our Lord Jesus Christ, so also do we announce unto you the joy of the Resurrection, of the same our Saviour. Septuagesima Sunday will be on the . . . day of . . . Ash Wednesday and the beginning of the fast of most holy Lent will be on the . . . of . . . On the . . . of . . . we shall celebrate with joy the holy Pasch of our Lord Jesus Christ. The Diocesan

Noveritis, fratres charissimi, quod annuente Dei misericordia, sicut de Nativitate Domini nostri Jesu Christi gavisi sumus, ita et de Resurrectione ejusdem Salvatoris nostri gaudium vobis annuntiamus. Die . . . erit Dominica in Septuagesima . . . Dies cinerum, et initium jejunii sacratissimæ Quadragesimæ . . . Sanctum Pascha Domini nostri Jesu Christi cum gaudio celebrabimus. Dominica secunda post Pascha, Diœce-

sana Synodus habebitur . . . erit Ascensio Domini nostri Jesu Christi . . . Festum Pentecostes . . . Festum sacratissimi Corporis Christi . . . Dominica prima Adventus Domini nostri Jesu Christi, cui est honor et gloria in sæcula sæculorum. Amen.

Synod will be held on the second Sunday after Easter. The Ascension of our Lord Jesus Christ will be on the . . . of . . . The Feast of Pentecost on the . . . of . . . The Feast of Corpus Christi on the . . . of . . . On the . . . of . . . will occur the first Sunday of the Advent of our Lord Jesus Christ, to whom are honour and glory for ever and ever. Amen.

During the Offertory, the holy Church, whilst presenting the Bread and Wine to God, makes use of the words of the Psalmist, who prophesies that the Kings of Tharsis, Arabia, and Saba, together with the kings and people of the whole earth, would come to the new-born Saviour and offer him their gifts.

OFFERTORY.

Reges Tharsis et insulæ munera offerent : Reges Arabum et Saba dona adducent : et adorabunt eum omnes Reges terræ ; omnes gentes servient illi.

The Kings of Tharsis, and the islands, shall offer presents : the Kings of the Arabians and of Saba shall bring gifts : and all the Kings of the earth shall adore him ; all nations shall serve him.

SECRET.

Ecclesiæ tuæ, quæsumus, Domine, dona propitius intuere, quibus non jam aurum, thus et myrrha profertur : sed quod eisdem muneribus declaratur, immolatur et sumitur, Jesus Christus Filius tuus Dominus noster. Qui tecum.

Mercifully look down, O Lord, we beseech thee, on the offerings of thy Church, among which gold, frankincense, and myrrh, are no longer offered : but what is signified by these offerings, is sacrificed, and received—Jesus Christ, thy Son, our Lord. Who liveth, *&c.*

There is a proper Preface for the Feast and Octave of the Epiphany. It celebrates the Divine and

immortal Light that appeared through the veil of our human nature, under which the Word, out of love for us, concealed his glory.

PREFACE.

It is truly meet and just, right and available to salvation, that we should always, and in all places, give thanks to thee, O Holy Lord, Almighty Father, Eternal God ; because when thine Only Begotten Son appeared in the substance of our mortal flesh, he repaired us by the new light of his immortality. And therefore, with the Angels and Archangels, with the Thrones and Dominations, and with all the heavenly host, we sing a hymn to thy glory, saying unceasingly: Holy, Holy, Holy.

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere : Domine sancte, Pater omnipotens, æterne Deus : quia cum Unigenitus tuus in substantia nostræ mortalitatis apparuit, nova nos immortalitatis suæ luce reparavit. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia cœlestis exercitus, hymnum gloriæ tuæ canimus sine fine dicentes : Sanctus, Sanctus, Sanctus.

During the Communion, the holy Church, now united to Him who is her King and Spouse, sings the praises of that Star, which was the messenger of this Jesus; she is full of joy that she followed its light, for it has brought her to her God.

COMMUNION.

We have seen his star in the East : and are come with offerings to adore the Lord.

Vidimus stellam ejus in Oriente : et venimus cum muneribus adorare Dominum.

Such graces as these that you have received require from you a corresponding fidelity ; the Church asks it for you in her Postcommunion ; she begs of God to give you that spiritual understanding and purity, which these ineffable mysteries call for.

POSTCOMMUNION.

Præsta, quæsumus, omnipotens Deus, ut quæ solemni celebramus officio, purificatæ mentis intelligentia consequamur. Per Dominum.

Grant, we beseech thee, O Almighty God, that our minds may be so purified, as to understand what we celebrate on this great solemnity. Through, *&c.*

SECOND VESPERS OF THE EPIPHANY.

The Second Vespers of our great Feast are almost exactly the same as the First. The same Antiphons tell us of the *Theophany*, the divine *Apparition*, here below, of that eternal Word *begotten before the day-star*, and come down to us to be *our Saviour;* of *the glory of the Lord* that *has risen upon Jerusalem, and of the Gentiles walking in the light* he gives them; of *the Magi opening their treasures*, and laying their mystic gifts at the feet of the Child our King; of the *seas*, and *rivers*, and *fountains*, that are sanctified by the baptism of the God-Man; and lastly, of the wonderful brightness of *the Star*, which *points out the King of kings.*

But the fifth Psalm is changed. Instead of the Psalm, which yesterday invited *all nations to praise the Lord*, the Church sings the 113th, *In exitu Israel*, (*page* 103,) wherein the Royal Prophet, after having commemorated the deliverance of Israel, denounces the *idols of the Gentiles* as *the works of the hands of men;* all are to fall at the approach of Jesus. The adoption granted to Jacob is now extended to all nations. God will *bless*, not only *the house of Israel*, and *the house of Aaron*, but *all that fear the Lord*, no matter of what race or nation they may be.

The Antiphons and Psalms are, therefore, as in First Vespers, (*page* 130,) excepting the fifth Psalm, which is *In exitu Israel*, (*page* 103).

The Capitulum is, also, as in First Vespers, *page* 132.

The Hymn, *Crudelis Herodes*, after the Capitulum. After the Hymn, the following versicle:

℣. The Kings of Tharsis, and the islands, shall offer presents.

℣. Reges Tharsis et insulæ munera offerent.

℟. The Kings of the Arabians and of Saba shall bring gifts.

℟. Reges Arabum et Saba dona adducent.

In the Antiphon of our Lady's Canticle, the Church once more commemorates the triple mystery of to-day's solemnity.

ANTIPHON OF THE *Magnificat*.

Ant. We celebrate a festival adorned by three miracles: this day, a star led the Magi to the manger; this day, water was changed into wine at the marriage-feast; this day, Christ vouchsafed to be baptised by John in the Jordan, for our salvation. Alleluia.

Ant. Tribus miraculis ornatum diem sanctum colimus: hodie stella Magos duxit ad præsepium: hodie vinum ex aqua factum est ad nuptias: hodie in Jordane a Joanne Christus baptizari voluit, ut salvaret nos. Alleluia.

LET US PRAY.

O God, who by the direction of a star, didst this day manifest thy only Son to the Gentiles: mercifully grant, that we, who now know thee by faith, may come at length to see the glory of thy Majesty. Through the same, *&c.*

OREMUS.

Deus, qui hodierna die Unigenitum tuum Gentibus stella duce, revelasti: concede propitius, ut qui jam te ex fide cognovimus, usque ad contemplandam speciem tuæ celsitudinis perducamur. Per eumdem.

On each day during the Octave of this great Feast, we intend giving portions from the ancient Liturgies,

which were used by the several Churches in honour either of the triple mystery of the Epiphany, or of the coming of the Wise Men to Bethlehem, or of the Baptism of Christ. Some of these pieces were upon the Birth of the Infant God, or upon the Maternity of the Holy Virgin.

We commence our selection for to-day by the Hymn composed by St. Ambrose; it is used by the Church of Milan.

HYMN.

Illuminans Altissimus
Micantium astrorum globos,
Pax, vita, lumen, veritas,
Jesu, fave precantibus.

Most High God! thou that enkindlest the fires of the shining stars! O Jesus! thou that art life, and light, and truth, hear and grant our prayers.

Seu mystico baptismate,
Fluenta Jordanis retro
Conversa quondam tertio,
Præsentem sacraris diem.

This present day has been made holy by thy mystic Baptism, whereby thou didst sanctify those waters of the Jordan, which, of old, were thrice turned back.

Seu stella partum Virginis
Cœlo micans signaveris,
Et hac adoratum die
Præsepe Magos duxeris.

It is holy by the Star shining in the heavens, whereby thou didst announce thy Virginal Mother's delivery, and didst, on this same day, lead the Magi to adore thee in thy Crib.

Vel hydriis plenis aqua
Vini saporem infuderis:
Hausit minister conscius
Quod ipse non impleverat.

It is holy, too, by thy changing the water of the pitchers into wine; which the steward of the feast, knowing that he had not so filled them, drew forth for the guests.

Gloria tibi, Domine,
Qui apparuisti hodie,
Cum Patre et Sancto Spiritu,
In sempiterna sæcula.
Amen.

Glory be to thee, O Lord Jesus! that didst appear on this Day! and to the Father and to the Holy Ghost, for everlasting ages.
Amen.

The following Preface is from the Sacramentary of St. Gelasius.

PREFACE.

It is truly meet and just, right and available to salvation, that we give thee praise, O Lord, for that thou art wonderful in all thy works, whereby thou hast revealed the mysteries of thy Kingdom. Thus it was that a Star, the messenger of the Virginal Delivery, was the forerunner of this Feast; a Star, which proclaimed to the wondering Magi, that the Lord of heaven was born on the earth: that thus, the God who was to be manifested unto the world, might both be made known by a heavenly indication, and He that was to be born in time be revealed by the ministry of those signs which serve to mark time.

Vere dignum et justum est, æquum et salutare, te laudare mirabilem Dominum in omnibus operibus tuis, quibus regni tui mysteria revelasti. Hancque enim festivitatem index puerperæ virginalis stella præcessit, quæ natum in terra cœli Dominum Magis stupentibus nuntiaret, ut manifestandus mundo Deus, et cœlesti denunciaretur indicio, et temporaliter procreatus, signorum temporalium ministerio panderetur.

The Sequence-book of the Monastery of St. Gall contains the one we now give: it was composed in the ninth century by the celebrated Notker.

SEQUENCE.

Let the whole of Christendom celebrate the feasts of Christ.

They are adorned in a wonderful way, and are venerated by all nations.

They commemorate the coming of Him that is Lord of all things, and the vocation of the Gentiles.

Festa Christi omnis christianitas celebret.

Quæ miris sunt modis ornata, cunctisque veneranda populis.

Per omnitenentis adventum, atque vocationem Gentium.

Ut natus est Christus, est stella Magis visa lucida.

At illi non cassam putantes tanti signi gloriam,

Secum munera deferunt, parvulo offerunt, ut Regi cœli quem sidus prædicat.

Atque aureo tumidi principis lectulo transito, Christi præsepe quæritant.

Hinc ira sævi Herodis fervida invidi recens rectori genito.

Bethlehem parvulos præcipit ense crudeli perdere.

O Christe! quantum Patri exercitum, juvenis doctus ad bella maxima, populis prædicans colliges, sugens cum tantum miseris.

Anno hominis tricesimo, subtus famuli se inclyti inclinaverat magnus Deus, consecrans nobis baptisma, in absolutionem criminum.

Ecce Spiritus in specie ipsum alitis innocuæ, uncturus sanctis præ omnibus, visitat, semper ipsius contentus mansione pectoris.

Patris etiam insonuit vox pia, veteris oblita sermonis: pœnitet me fecisse hominem.

When Christ was born, a bright star was seen by the Magi.

Whereupon, they, knowing that the splendour of such a sign could not be unmeaning,

Take with them gifts, and offer them to the Little Child, as the King foretold by the star of heaven.

Passing by the golden couch of a haughty prince, they set out in search of the Crib of Christ.

At this, the cruel Herod boils with anger; he is jealous of the new-born King.

He commands the male children of Bethlehem to be cruelly put to death by the sword.

O Jesus! what an army wilt thou not levy for thy Father, when in the fulness of thine age thou shalt carry on the supreme battle, preaching thy doctrines to mankind?—for even now that thou art a weak Babe thou sendest such a host.

Having reached his thirtieth year, this great God bowed himself down beneath the hand of his glorious servant; thus consecrating Baptism for us, unto the remission of our sins.

Lo! the Spirit visits him in the form of the innocent dove: he is about to anoint him above all the Saints, and will abide with everlasting love in the dwelling of that Breast.

The loving voice of the Father is also heard; and those ancient words: *it repents me that I made man*, are now forgotten.

"Thou art," he says, "my "Son, my beloved, in whom I "am well pleased. This day, "my Son! have I begotten "thee."

"All ye people, hear this "your Teacher." Amen.

Vere Filius es tu meus, mihimet placitus, in quo sum placatus: hodie, Fili mi, genui te.

Huic omnes ausculate populi præceptori. Amen.

The Menæa of the Greek Church give us the following fine stanzas in the Hymn for the Nativity of our Lord.

IN NATALI DOMINI.

I hear the Angels singing at Bethlehem *Gloria in excelsis Deo!* I hear them tell us, that there is peace on earth, to men of good will. Oh! see that Virgin, she is lovelier than the heavens:—for, from her has risen a Light to them that sat in darkness, exalting humble hearts that sing, as did the Angels, *Gloria in excelsis Deo!*

Rejoice, O Israel! Sing forth praise, all ye that love Sion! The chain of Adam's condemnation is broken; Paradise is opened to us; the Serpent is weakened, for woman, whom he had deceived in the beginning, is now before his gaze—the Mother of the Creator. Oh! the depth of the riches and wisdom and knowledge of God! She that had brought Death—the work of sin—into all flesh, is now, through the Mother of God, made the source of salvation. For, of Her is born a Little Child, who is the all-perfect God, and who, by his Birth, did but consecrate the Virginity of his Mother; by his swathing-bands, he loosened the chains

Gloria in excelsis Deo, in Bethlehem audio ab Angelis; in terra pacem fieri hominibus bonæ voluntatis. Nunc Virgo cœlis amplior; exortum est enim lumen sedentibus in tenebris, et exaltavit humiles ac angelice canentes: Gloria in excelsis Deo.

Lætare, Israel: laudem dicite omnes qui diligitis Sion. Solutum est vinculum damnationis Adam; Paradisus apertus est nobis; serpens debilitatus est: quam enim deceperat principio, nunc contemplatur Creatoris Matrem effectam. O abyssus divitiarum et sapientiæ et scientiæ Dei! Quæ mortem in omnem carnem introduxerat peccati opus, salutis principium facta est per Deiparam. Parvulus enim ex ea nascitur, omniperfectus Deus, et per partum Virginitati apponit sigillum, peccatorum catenas fasciis resolvens, et propria infantia, Evæ mœste parturientis doloribus me-

delam afferens. Choreas ducat nunc omnis creatura et exsultet: ad revocandam enim eam advenit Christus, et ad salvandas animas nostras.

Nativitas tua, Deus noster, lumen gnoseos attulit mundo: in ipsa enim qui adorabant sidera, a sidere discunt adorare te Solem Justitiæ, et cognoscere Orientem ex alto: Domine, gloria tibi.

Eden in Bethlehem apertum est: venite, videamus, thesaurum absconditum inveniemus; venite, teneamus in antro quæ sunt in Paradiso. Hic apparuit radix non irrigata, germinans veniam; hic invenitur puteus infossus e cujus aqua olim David bibere desideravit; hic Virgo parvulum enixa, sitim Davidis et Adami ocius sedavit; ideoque magis festinemus ad locum ubi natus est parvulus novus ante sæcula Deus.

Gaudete justi; cœli jubilate, exsultate montes: Christus natus est; Virgo sedet, Cherubim imitata, portans in sinu suo Deum Verbum carofactum: pastores natum glorificant: Magi Domino dona offerunt: Angeli hymnificantes clamof sin; and by his own Infancy, he comforted the pangs of child-birth to sorrowing Eve. Let every creature now keep choir and be glad, for Christ is come that he may reclaim mankind, and save our souls.

Thy Nativity, O Lord our God! brought to the world the light of knowledge; for, by it, they that had adored the stars, were taught, by a Star, to adore thee, the Sun of Justice, and acknowledge thee as the Orient from on high. Glory be to thee, O Lord!

Eden has been opened in Bethlehem! Come, let us go and see; we shall find the hidden Treasure. Come, let us go and possess in the Cave the things that are in Paradise. Here it is that there has appeared the unwatered Root, that has budded forth our pardon. Here is the well not dug by human hand, of whose water David heretofore desired to drink. Here a Virgin has brought forth a Child, by whom she quickly slakes the thirst of Adam and David. Therefore, let us go with quicker haste to the place where is born the new Babe, who is God before all ages.

Rejoice, ye just; be glad, ye heavens; exult, ye mountains! Christ is born. The Virgin, cherub-like, sits bearing on her lap God, the Word made Flesh. The Shepherds are giving glory to the Babe. The Magi are offering gifts to the Lord. The Angels are

singing this hymn: O Incomprehensible God! glory be to thee.

mant: Incomprehensibilis Domine, gloria tibi.

Let us recite the following Prose, composed by the pious Monk Herman Contract: it will assist us to honour the ever Blessed Mother of our Jesus.

SEQUENCE.

Hail, Mary! beautiful Star of the Sea! that hast risen, by God's mercy, to give light to all nations.

Welcome! O Gate open to none but God! Thou bringest into the world the Light of truth, the very Sun of Justice, clad in human flesh.

O Virgin! thou beauty of the world, Queen of heaven, brilliant as the Sun, lovely as the moon's brightness! think on all us who love thee.

The ancient Fathers and Prophets, full of faith, longed for thee to be born, the Rod of the fair root of Jesse.

Gabriel spoke of thee as the Tree of Life, that, by the dew of the Holy Spirit, shouldst bring forth the divine flowering Almond Tree.

'Twas thou didst lead the Lamb, the King that rules the earth, from the rock of the desert of Moab to the mount of the daughter of Sion.

'Twas thou didst free the world of its destroying sin, by crushing the angry Leviathan, the crooked and bar Serpent.

We, therefore, the remnants of the nations, in honour of thy dear memory, call down upon our altar, there to be

Ave, præclara maris stella, in lucem gentium, Maria, divinitus orta.

Euge, Dei porta, quæ non aperta; veritatis lumen, ipsum Solem justitiæ, indutum carne, ducis in orbem.

Virgo decus mundi, regina cœli, præelecta ut sol, pulchra lunaris ut fulgor: agnosce omnes te diligentes.

Te plena fide, virgam almæ stirpis Jesse nasciturum priores desideraverant Patres et Prophetæ.

Te lignum vitæ, Sancto rorante Pneumate parituram divini floris amygdalum, signavit Gabriel.

Tu Agnum, Regem terræ dominatorem, Moabitici de petra deserti ad montem filiæ Sion traduxisti.

Tuque furentem Leviathan, serpentem tortuosum et vectem collidens, damnoso crimine mundum exemisti.

Hinc gentium nos reliquiæ, tuæ sub cultu memoriæ, mirum in modum quem es enixa Agnum reg-

nantem cœlo æternaliter, revocamus ad aram, mactandum mysterialiter.

mystically immolated, the Lamb that reigns eternally in heaven, whom thou didst so wonderfully bring forth.

Hinc manna verum Israelitis veris, veri Abrahæ filiis admirantibus, quondam Moysi quod Typus figurabat, jam nunc abducto velo datur perspici. Ora Virgo, nos illo pane cœli dignos effici.

The veil is now drawn aside, and we, the true Israelites, the children of the true Abraham, are permitted to fix our astonished eyes on the true Manna, of which that of Moses was the figure and type. Pray for us, O Virgin, that we may be made worthy of that Bread of heaven.

Fac fontem dulcem, quem in deserto petra præmonstravit, degustare cum sincera fide, renesque constringi lotos in mari, anguem æneum in cruce speculari.

Pray for us, that, with sincere faith, we may taste of that sweet fountain, which was prefigured by the rock in the desert; and that, having our loins girt, we may safely cross the sea, and be permitted to look upon the brazen serpent on the Cross.

Fac igni sancto Patrisque verbo, quod, rubus ut flammam, tu portasti, Virgo mater facta, pecuali distinctos pede, mundos labiis cordeque propinquare.

Having our sandals off our feet, and our lips and hearts made pure, pray for us, that we may come nigh to that holy flame, the Word of the Father, which thou, O Virgin Mother, didst carry within thee, as the Bush did the fire.

Audi nos: nam te Filius nihil negans honorat.

Hear us, O Mary! for thy Son honours thee by granting thee all thy prayers.

Salva nos, Jesu, pro quibus Virgo mater te orat.

And thou, O Jesus! save us, for whom thy Virgin Mother prays.

Da fontem boni visere, da puræ mentis oculos in te defigere.

Grant us to see the source of every good! Grant us to fix on thee the eyes of our purified souls.

Quo haustu sapientiæ saporem vitæ valeat mens intelligere.

May our souls drink in the water of wisdom, and feed with understanding on the sweet food of Life.

Christianismi fidem operibus redimire, beatoque

Do thou, Creator of the world! give us grace to adorn

our Christian faith with works, and, by a happy death, to pass from this life's exile to thee. Amen.

fine ex hujus incolatu, sæculi auctor, ad te transire. Amen.

We also, O Jesus! come to adore thee on this glorious Epiphany, which brings all nations to thy feet. We walk in the footsteps of the Magi; for we, too, have seen the Star, and we are come to thee. Glory be to thee, dear King! to thee who didst say in the Canticle of David thine ancestor: "I am appointed King over Sion, the holy mountain, that I may preach the commandment of the Lord. The Lord hath said to me, that he will give me the Gentiles for mine inheritance, and the utmost parts of the earth for my possession. Now, therefore, O ye kings, understand: receive instruction, ye that judge the earth."[1]

Thou wilt say, O Emmanuel! with thine own lips: *All power is given to me in heaven and on earth,*[2] and a few years after, the whole earth will have received thy law. Even now, Jerusalem is troubled; Herod is trembling on his throne; but the day is at hand when the heralds of thy coming will go throughout the whole world, proclaiming that He, who was *the Desired of nations,*[3] is come. The word that is to subject the earth to thee, will go forth,[4] and, like an immense fire, will stretch to the uttermost parts of the universe. In vain will the strong ones of this world attempt to arrest its course. An Emperor will propose to the Senate, as the only means of staying the progress of thy conquests, that thy Name be solemnly enrolled in the list of those gods, whom thou comest to destroy. Other Emperors will endeavour to abolish thy kingdom by the slaughter of thy soldiers. But, all these efforts are vain. The

[1] Ps. ii. 6, 8, 10.
[2] St. Matth. xxviii. 18.
[3] Agg. ii. 8.
[4] Ps. xviii. 5.

day will come, when the Cross, the sign of thy power, will adorn the imperial banner; the Emperors will lay their crown at thy feet; and proud Rome will cease to be the capital of the empire of this world's *strength* and power, in order that she may become, for ever, the centre of thy peaceful and universal kingdom.

We already see the dawn of that glorious day. Thy conquests, *O King of ages!* begin with thine Epiphany. Thou callest, from the extreme parts of the unbelieving East, the first-fruits of that Gentile-world, which hitherto had not been thy people, and which is now to form thine inheritance. Henceforth, there is to be no distinction of Jew and Greek, of Barbarian and Scythian.[1] Thou hast loved Man above Angel, for thou hast redeemed the one, whilst thou hast left the other in his fall. If thy predilection, for a long period of ages, was for the race of Abraham, henceforth thy preference is to be given to the Gentiles. Israel was but a single people; *we* are numerous as the sands of the sea, and the stars of the firmament.[2] Israel was under the law of fear; thou hast reserved the law of love for us.

From this day of thy Manifestation, O divine King! begins thy separation from the Synagogue, which refuses thy love; and on this same Day, thou takest, in the person of the Magi, the Gentiles as thy Spouse. Thy union with her will soon be proclaimed from the Cross, when, turning thy face from the ungrateful Jerusalem, thou wilt stretch forth thy hands towards the nations of the Gentiles. O ineffable joy of thy Birth! but O still better joy of thine Epiphany, wherein we, the once disinherited, are permitted to approach to thee, offer thee our gifts, and see thee graciously accept them, O merciful Emmanuel!

Thanks be to thee, O Infant God! for that *un-*

[1] Coloss. iii. 11. [2] Gen. xxii. 17.

speakable gift[1] of Faith, which, as thy Apostle teaches us, hath delivered us from the power of darkness, *and hath translated us into thy kingdom, making us partakers of the lot of the Saints in Light.*[2] Give us grace to grow in the knowledge of this thy *Gift*, and to understand the importance of this great Day, whereon thou makest alliance with the whole human race, which thou wouldst afterwards make thy Bride by espousing her. Oh! the mystery of this *Marriage Feast*, dear Jesus! "A *Marriage*," says one of thy Vicars on earth,[3] "that was promised to the Patri-"arch Abraham, confirmed by oath to King David, "accomplished in Mary when she became Mother, "and consummated, confirmed, and declared, on this "day; consummated in the adoration of the Magi, "confirmed in the Baptism in the Jordan, and de-"clared in the miracle of the water changed into "wine." On this Marriage-Feast,—where the Church, thy Spouse, already receives queenly honours—we will sing to thee, O Jesus! with all the fervour of our hearts, these words of to-day's Office, which sweetly blend the Three Mysteries into one—that of thy Alliance with us.

ANTIPHON OF LAUDS.

ANT. This day, is the Church united to the heavenly Spouse, for Christ, in the Jordan, washes away her sins: the Magi run to the royal Nuptials with their gifts: and the guests of the Feast are gladdened by the water changed into wine. Alleluia.

ANT. Hodie cœlesti Sponso juncta est Ecclesia, quoniam in Jordane lavit Christus ejus crimina: currunt cum muneribus Magi ad regales nuptias, et ex aqua facto vino lætantur convivæ. Alleluia.

[1] II. Cor. ix. 15. [2] Coloss. i. 12, 13. [3] Innocent the Third.

SUNDAY

WITHIN THE OCTAVE OF THE EPIPHANY.

(*If the Epiphany fall on a Saturday, the Mass and Office, we now give, are said on the following Day. Otherwise, they are deferred to the day within the Octave which is Sunday.*)

MASS.

It is the *Kingship* of the divine Infant that the Church again proclaims in the opening Canticle of the Mass for the Sunday within the Octave of the Epiphany. She sings the praises of her Emmanuel's *Throne*, and takes her part with the Angels who hymn the glory of Jesus' eternal *Empire*. Let us do the same, and adore the King of Ages, in his Epiphany.

INTROIT.

In excelso throno vidi sedere virum, quem adorat multitudo Angelorum psallentes in unum : ecce cujus imperii nomen est in æternum.

Ps. Jubilate Deo omnis terra : servite Domino in lætitia. Gloria Patri. In excelso.

I saw a man seated on a high throne, whom a multitude of Angels adored, singing all together : Behold him, whose name and empire are to last for ever.

Ps. Sing joyfully to God, all the earth : serve ye the Lord with gladness. Glory. I saw.

The prayer made by the holy Church to the heavenly Father, in the Collect, is, that she may be

enlightened by that Sun of Justice, her Jesus, who alone can teach us the way in which we are to walk, and, by his vivifying warmth, give us strength to reach our home.

COLLECT.

According to thy divine mercy, O Lord, receive the vows of thy people, who pour forth their prayers to thee: that they may know what their duty requireth of them, and be able to comply with what they know. Through, *&c.*

Vota, quæsumus Domine, supplicantis populi cœlesti pietate prosequere: ut et quæ agenda sunt, videant; et ad implenda quæ viderint, convalescant. Per Dominum.

Commemoration of the Epiphany.

O God, who by the direction of a star, didst this day manifest thy only Son to the Gentiles: mercifully grant, that we, who now know thee by faith, may come at length to see the glory of thy Majesty. Through the same, *&c.*

Deus, qui hodierna die Unigenitum tuum Gentibus, stella duce, revelasti: concede propitius, ut qui jam te ex fide cognovimus, usque ad contemplandam speciem tuæ celsitudinis perducamur. Per eumdem.

EPISTLE.

Lesson of the Epistle of Saint Paul the Apostle to the Romans.

Ch. XII.

Brethren, I beseech you, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing unto God, your reasonable service. And be not conformed to this world, but be reformed in the newness of your mind: that you may prove what is the good, and the acceptable, and the perfect will of God. For I say, by the grace that is given me, to all that are among

Lectio Epistolæ Beati Pauli Apostoli ad Romanos.

Cap. XII.

Fratres, obsecro vos per misericordiam Dei, ut exhibeatis corpora vestra hostiam viventem, sanctam, Deo placentem, rationabile obsequium vestrum. Et nolite conformari huic sæculo, sed reformamini in novitate sensus vestri: ut probetis quæ sit voluntas Dei bona, et beneplacens, et perfecta. Dico enim per gratiam quæ data est mihi, omnibus qui

sunt inter vos: Non plus sapere quam oportet sapere, sed sapere ad sobrietatem: et unicuique sicut Deus divisit mensuram fidei. Sicut enim in uno corpore multa membra habemus, omnia autem membra non eumdem actum habent: ita multi unum corpus sumus in Christo, singuli autem alter alterius membra: in Christo Jesu Domino nostro.

you, not to be more wise than it behoveth to be wise, but to be wise unto sobriety, and according as God hath divided unto every one the measure of faith. For as in one body we have many members, but all the members have not the same office: so we, being many, are one body in Christ, and every one members of one another, in Jesus Christ our Lord.

The Apostle invites us to make our offering to the new-born King, after the example of the Magi; but, the offering which this Lord of all things asks of us, is not anything material or lifeless. He that is *Life*, gives his whole self to us; let us, in return, *present* him our hearts, that is, *a living sacrifice, holy, pleasing unto God;* whose *service* may be *reasonable*, that is, whose obedience to the divine will may be accompanied by a formal intention of offering itself to its Creator. Here again, let us imitate the Magi, who *went back another way into their own country*—let us not adopt the ideas of *this world*, for the world is the covert enemy of our beloved King. Let us *reform* our worldly prudence according to the divine wisdom of Him, who may well be our guide, seeing he is the Eternal Wisdom of the Father. Let us understand, that no man can be *wise* without *Faith*, which reveals to us that we must all be united by love, so as to form *one body in Christ*, partaking of his life, his wisdom, his light, and his kingly character.

In the chant which follows the Epistle, the Church returns to her praise of the ineffable *wonders* of *a God with us: Justice* and *righteousness* have come down from heaven, to take up their abode on our *mountains* and *hills*.

GRADUAL.

Blessed be the Lord, the God of Israel, who alone hath done great wonders from the beginning.

℣. Let the mountains receive peace for thy people, and the hills righteousness.

Alleluia, alleluia.

℣. Sing joyfully to the Lord all the earth: serve ye the Lord with gladness. Alleluia.

Benedictus Dominus Deus Israel, qui facit mirabilia magna solus a sæculo.

℣. Suscipiant montes pacem populo tuo, et colles justitiam.

Alleluia, alleluia.

℣. Jubilate Deo omnis terra: servite Domino in lætitia. Alleluia.

GOSPEL.

Sequel of the holy Gospel according to Luke.

Ch. II.

When Jesus was twelve years old, they went up to Jerusalem, according to the custom of the feast; and having fulfilled the days, when they returned, the Child Jesus remained in Jerusalem, and his Parents knew it not. And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolk and acquaintance. And not finding him, they returned into Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, hearing them, and asking them questions. And all that heard him, were astonished at his wisdom and his answers. And seeing him, they wondered. And his Mother said to him: Son, why hast thou done so to us? Behold thy father and I have

Sequentia sancti Evangelii secundum Lucam.

Cap. II.

Cum factus esset Jesus annorum duodecim, ascendentibus illis Jerosolymam secundum consuetudinem diei festi, consummatisque diebus, cum redirent, remansit puer Jesus in Jerusalem, et non cognoverunt parentes ejus. Existimantes autem illum esse in comitatu, venerunt iter diei, et requirebant eum inter cognatos et notos. Et non invenientes, regressi sunt in Jerusalem, requirentes eum. Et factum est, post triduum invenerunt illum in templo sedentem in medio doctorum, audientem illos, et interrogantem eos. Stupebant autem omnes, qui eum audiebant, super prudentia et responsis ejus. Et videntes admirati sunt. Et dixit mater ejus ad illum: Fili, quid fecisti nobis sic? ecce pater tuus et ego dolentes

quærebamus te. Et ait ad illos: Quid est quod me quærebatis? Nesciebatis quia in his quæ Patris mei sunt, oportet me esse? Et ipsi non intellexerunt verbum, quod locutus est ad eos. Et descendit cum eis, et venit Nazareth: et erat subditus illis. Et mater ejus conservabat omnia verba hæc in corde suo. Et Jesus proficiebat sapientia, et ætate et gratia apud Deum et homines.

sought thee sorrowing. And he said to them: How is it that you sought me? Did you not know that I must be about my Father's business? And they understood not the word that he spoke unto them. And he went down with them, and came to Nazareth, and was subject to them. And his Mother kept all these words in her heart. And Jesus advanced in wisdom, and age, and grace, with God and men.

Thus, O Jesus! didst thou come down from heaven to teach us. The tender age of Childhood, which thou didst take upon thyself, is no hindrance to the ardour of thy desire that we should know the one only God, who made all things, and thee, his Son, whom he sent to us. When laid in the Crib, thou didst instruct the Shepherds by a mere look; when swathed in thy humble swaddling-clothes, and subjected to the voluntary silence thou hadst imposed on thyself, thou didst reveal to the Magi the *light* they sought in following the Star. When twelve years old, thou explainest to the Doctors of Israel the Scriptures which bear testimony to thee. Thou gradually dispellest the shadows of the Law by thy presence and thy words. In order to fulfil the commands of thy heavenly Father, thou dost not hesitate to occasion sorrow to the heart of thy Mother, by thus going in quest of souls that need enlightening. Thy love of man will pierce that tender Heart of Mary with a still sharper sword, when she shall behold thee hanging on the Cross, and expiring in the midst of cruelest pain. Blessed be thou, sweet Jesus, in these first Mysteries of thine Infancy, wherein thou already showest thyself devoted to us, and leaving the company of thy Blessed Mother

for that of sinful men, who will one day conspire thy Death.

During the Offertory, the Church resumes her canticles of joy; the presence of the Divine Infant fills her with joy.

OFFERTORY.

Sing joyfully to the Lord, all the earth: serve ye the Lord with gladness: present yourselves to him with transports of joy: for the Lord is God.

Jubilate Deo omnis terra: servite Domino in lætitia: intrate in conspectu ejus in exsultatione: quia Dominus ipse est Deus.

SECRET.

May the Sacrifice we have offered to thee, O Lord, always enliven and defend us. Through, *&c.*

Oblatum tibi Domine Sacrificium vivificet nos semper et muniat. Per Dominum.

Commemoration of the Epiphany.

Mercifully look down, O Lord, we beseech thee, on the offerings of thy Church: among which, gold, frankincense, and myrrh, are no longer offered; but what was signified by those offerings, is sacrificed, and received, Jesus Christ, thy Son, our Lord. Who liveth, *&c.*

Ecclesiæ tuæ, quæsumus Domine, dona propitius intuere; quibus non jam aurum, thus et myrrha profertur; sed quod eisdem muneribus declaratur, immolatur et sumitur, Jesus Christus Filius tuus Dominus noster. Qui tecum.

Whilst distributing the Bread of Life come down from heaven, the Church repeats the words addressed by Mary to her Son: *Why hast thou done so to us? I and thy father have sought thee.* The Good Shepherd, who feeds his Sheep with his own Flesh, replies, that he must needs do the will of his Father who is in heaven. He is come to be our Life, our light, and our food: he, therefore, leaves everything in order to give himself to us. But, whilst the Doctors in the Temple only saw and heard him, we, in this Living Bread, possess him and are united with him in sweetest union.

COMMUNION.

Fili, quid fecisti nobis sic? Ego et pater tuus dolentes quærebamus te. Et quid est, quod me quærebatis? Nesciebatis, quia in his, quæ Patris mei sunt, oportet me esse?

Son, why hast thou done so with us? I and thy father have sought thee with sorrow. —And why did you seek me? Did you not know that I must be about the concerns of my Father?

The holy Church, having seen her Children refreshed by this heavenly nourishment, prays that they may have the grace of becoming well-pleasing to Him, who has given them this proof of his immense love.

POSTCOMMUNION.

Supplices te rogamus, omnipotens Deus: ut quos tuis reficis Sacramentis, tibi etiam placitis moribus dignanter deservire concedas. Per Dominum.

Grant, we humbly beseech thee, O Almighty God, that those whom thou refreshest with thy Sacraments, may, by a life well-pleasing to thee, worthily serve thee. Through, *&c.*

Commemoration of the Epiphany.

Præsta, quæsumus, omnipotens Deus: ut quæ solemni celebramus officio, purificatæ mentis intelligentia consequamur. Per Dominum.

Grant, we beseech thee, O Almighty God, that our minds may be so purified, as to understand what we celebrate on this great solemnity. Through, *&c.*

VESPERS.

The Antiphons and Psalms are of the Epiphany, as above, *page* 144. After which the Priest intones the following Capitulum:

CAPITULUM.

(*Rom. XII.*)

Fratres, obsecro vos per misericordiam Dei, ut exhi-

Brethren, I beseech you by the mercy of God, that you

present your bodies a living sacrifice, holy, pleasing unto God, your reasonable service.

beatis corpora vestra hostiam viventem, sanctam, Deo placentem, rationabile obsequium vestrum.

The Hymn Crudelis Herodes Deum, *page* 132.

ANTIPHON OF THE *Magnificat.*

ANT. Son! why hast thou done so to us? Behold, thy father and I have sought thee sorrowing.—How is it that you sought me? Did you not know that I must be about my Father's business?

ANT. Fili! quid fecisti nobis sic? ego et pater tuus dolentes quærebamus te. Quid est quod me quærebatis? nesciebatis quia in his quæ Patris mei sunt, oportet me esse?

LET US PRAY.

According to thy divine mercy, O Lord, receive the vows of thy people, who pour forth their prayers to thee: that they may know what their duty requireth of them, and be able to comply with what they know. Through, *&c.*

OREMUS.

Vota, quæsumus Domine, supplicantis populi cœlesti pietate prosequere: ut et quæ agenda sunt videant, et ad implenda quæ viderint, convalescant. Per Dominum.

Commemoration of the Epiphany.

ANT. We celebrate a festival adorned by three miracles: this day, a star led the Magi to the manger; this day, water was changed into wine, at the marriage-feast; this day, Christ vouchsafed to be baptised by John, in the Jordan, for our salvation. Alleluia.

℣. All they from Saba shall come, alleluia.

℟. Bringing gold and frankincense, alleluia.

ANT. Tribus miraculis ornatum diem sanctum colimus: hodie stella Magos duxit ad præsepium: hodie vinum ex aqua factum est ad nuptias: hodie in Jordane a Joanne Christus baptizari voluit, ut salvaret nos. Alleluia.

℣. Omnes de Saba venient, alleluia.

℟. Aurum et thus deferentes, alleluia.

LET US PRAY.

O God, who by the direction of a star, didst this day

OREMUS.

Deus, qui hodierna die Unigenitum tuum Gentibus

stella duce, revelasti: concede propitius, ut qui jam te ex fide cognovimus, usque ad contemplandam speciem tuæ celsitudinis perducamur. Per eumdem.

manifest thy Only Son to the Gentiles: mercifully grant, that we, who now know thee by faith, may come, at length, to see the glory of thy Majesty. Through the same, *&c.*

JANUARY 7.

THE SECOND DAY

WITHIN THE OCTAVE OF THE EPIPHANY.

A SOLEMNITY of such importance as the Epiphany could not be without an *Octave*. The only Octaves, during the year, that are superior to this of the Epiphany, are those of Easter and Pentecost. It has a privilege, which the Octave of Christmas has not; for no Feast can be kept during the Octave of the Epiphany, unless it be that of a Patron of first class; whereas, Feasts of a *double* and *semi-double* rite are admitted during the Christmas Octave. It would even seem, judging from the ancient Sacramentaries, that, anciently, the two days immediately following the Epiphany were Days of Obligation, as were the Monday and Tuesday of Easter and Whitsuntide. The names of the Stational Churches are given, where the Clergy and Faithful of Rome assembled on these two days.

In order that we may the more fully enter into the spirit of the Church, during this glorious Octave, we will contemplate, each day, the Mystery of the Vocation of the Magi, and we will enter, together with them, into the holy Cave of Bethlehem, there to offer our gifts to the Divine Infant, to whom the Star has led the Wise Men.

These *Magi* are the harbingers of the conversion of all nations to the Lord their God; they are the Fathers of the Gentiles in the faith of the Redeemer that is come; they are the Patriarchs of the

human race regenerated. They arrive at Bethlehem, according to the tradition of the Church, three in number; and this tradition is handed down by St. Leo, by St. Maximus of Turin, by St. Cesarius of Arles, and by the christian paintings in the Catacombs of Rome, which paintings belong to the period of the Persecutions.

Thus is continued in the Magi the Mystery prefigured by the three just men at the very commencement of the world: Abel, who, by his death, was the figure of Christ; Seth, who was the father of the children of God, as distinct from the family of Cain; and Enos, who had the honour of regulating the ceremonies and solemnity to be observed in man's worship of his Creator.

The Magi also continued, in their own person, that other Mystery of the three new parents of the human family, after the Deluge, and from whom all races have sprung: Sem, Cham, and Japheth, the Sons of Noe.

And, thirdly, we behold in the Magi that third Mystery of the three fathers of God's chosen people: Abraham, the Father of believers; Isaac, another figure of Christ immolated; and Jacob, who was *strong against God*,[1] and was the father of the twelve Patriarchs of Israel.

All these were but the receivers of the *Promise*, although the hope of mankind, both according to nature and grace, rested on them; they, as the Apostle says of them, *saluted* the accomplishment of that Promise *afar-off*.[2] The Nations did not follow them, by serving the true God; nay, the greater the light that shone on Israel, and the greater seemed the blindness of the Gentile-world. The three Magi, on the contrary, come to Bethlehem, and they are followed by countless generations. In them, the

[1] Gen. xxxii. 28. [2] Heb. xi. 13.

figure becomes the grand reality, thanks to the mercy of our Lord, who having come to find what was lost, vouchsafed to stretch out his arms to the whole human race, for the whole was lost.

These happy Magi were also invested with regal power, as we shall see further on; as such, they were prefigured by those three faithful Kings, who were the glory of the throne of Juda, the earnest maintainers among the chosen people of the traditions regarding the future Deliverer, and the strenuous opponents of idolatry: David, the sublime type of the Messias; Ezechias, whose courageous zeal destroyed the idols; and Josias, who re-established the Law of the Lord, which the people had forgotten.

And if we would have another type of these holy pilgrims, who come from a far distant country of the Gentiles to adore *the King of Peace*, and offer him their rich presents—the sacred Scripture puts before us the Queen of Saba, also a Gentile, who hearing of the fame of Solomon's wisdom, whose name means *the Peaceful*, visits Jerusalem, taking with her the most magnificent gifts—camels laden with gold, spices, and precious stones—and venerates, under one of the sublimest of his types, the Kingly character of the Messias.

Thus, O Jesus! during the long and dark night, in which the justice of thy Father left this sinful world, did the lightnings of grace appear in the heavens, portending the rising of that Sun of thine own Justice, which would dissipate the shadows of death, and establish the reign of Light and Day. But, now, all these shadows have passed away; we no longer need the imperfect light of types: it is thyself we now possess; and though we wear not royal crowns upon our heads, like the Magi and the Queen of Saba, yet thou receivest us with love. The very first to be invited to thy Crib, there to receive thy teachings, were simple Shepherds. Every mem-

ber of the human family is called to form part of thy court. Having become a Child, thou hast opened the treasures of thine infinite wisdom to all men. What gratitude do we not owe for this gift of the light of Faith, without which we should know nothing, even whilst flattering ourselves that we know all things! How narrow, and uncertain, and deceitful, is human science, compared with that which has its source in thee! May we ever prize this immense gift of Faith, this Light, O Jesus! which thou makest to shine upon us, after having softened it under the veil of thy humble Infancy. Preserve us from pride, which darkens the soul's vision, and dries up the heart. Confide us to the keeping of thy Blessed Mother; and may our love attach us for ever to thee, and her maternal eye ever watch over us lest we should leave thee, O thou the God of our hearts!

Let us now listen to the Hymns and Prayers of the several Churches in praise of the Mysteries of the glorious Epiphany. We will begin with this of Prudentius, in which he celebrates that never-setting Star, of which the other was but a figure.

HYMN.

Quicumque Christum quæritis,
Oculos in altum tollite:
Illic licebit visere
Signum perennis gloriæ.

O ye, that are in search of Jesus, raise up your eyes aloft: there shall you see the sign of his eternal glory.

Hæc stella, quæ solis rotam
Vincit decore, ac lumine,
Venisse terris nuntiat
Cum carne terrestri Deum.

This Star, which surpasseth the sun's disc in beauty and light, announces that God has come upon the earth clothed in human flesh.

Non illa servit noctibus,
Secuta lunam menstruam:
Sed solam cœlum possidens
Cursum dierum temperat.

It is not a Star, that is made to serve the night, following the monthly changes of the moon; but it seems to preside over the heavens and mark the course of the day.

'Tis true, that Polar Stars are lights that never set; yet are they often hid beneath the clouds.

But *this* Star is never dimmed; *this* Star is never extinguished; nor does a coming cloud o'ershadow her blaze of light.

Let comet, the harbinger of ill, and meteors formed by Dog-star's vapourous heat, now fade away before this God's own light.

Arctoa quamvis sidera
In se retortis motibus
Obire nolint; attamen
Plerumque sub nimbis latent.
Hoc sidus æternum manet:
Hæc stella numquam mergitur:
Nec nubis occursu abdita
Obumbrat obductam facem.
Tristis cometa intercidat,
Et si quod astrum Sirio
Fervet vapore, jam Dei
Sub luce destructum cadet.

We take the three following solemn Prayers from the Gregorian Sacramentary.

PRAYERS.

O God, the enlightener of all nations, give thy people to enjoy perpetual peace, and infuse into our hearts that shining light, which thou didst enkindle in the minds of the three Magi.

Almighty and eternal God, the light of faithful souls, who hast consecrated this solemnity by the first-fruits of the vocation of the Gentiles; fill this world with thy glory, and manifest thyself to thy devoted people by the brightness of thy light.

Grant unto us, O Almighty God, that the Saviour sent by thee, who was made known by a new light in the heavens, and comes down for the salvation of the world on this day's solemnity, may arise in

Deus, illuminator omnium gentium, da populis tuis perpetua pace gaudere, et illud lumen splendidum infunde cordibus nostris, quod trium Magorum mentibus aspirasti.

Omnipotens, et sempiterne Deus, fidelium splendor animarum, qui hanc solemnitatem electionis gentium primitiis consecrasti; imple mundum gloria tua, et subditis tibi populis per luminis tui appare claritatem.

Concede nobis, omnipotens Deus, ut Salutare tuum nova cœlorum luce mirabile, quod ad salutem mundi hodierna festivitate processit, nostris semper innovandis cordibus oriatur. Per

Christum Dominum nostrum. Amen.

our hearts and give them a perpetual renovation. Through Christ our Lord. Amen.

The following Sequence is found in the ancient Roman-French Missals.

SEQUENCE.

Epiphaniam Domino canamus gloriosam,
Qua prolem Dei vere Magi adorant :
Immensam Chaldæi cujus Persæque venerantur potentiam.
Quem cuncti Prophetæ cecinere venturum, gentes ad salvandas :
Cujus Majestas ita est inclinata, ut assumeret servi formam.
Ante secula qui Deus, et tempora, homo factus est in Maria :
Balaam de quo vaticinans: Exibit ex Jacob rutilans, inquit, stella,
Et confringet ducum agmina regionis Moab, maxima potentia.
Huic Magi munera deferunt præclara : aurum, simul thus et myrrham.
Thure Deum prædicant, auro Regem magnum, hominem mortalem myrrha.

In somnis hos monet Angelus, ne redeant ad regem commotum propter regna ;

Pavebat etenim nimium Regem natum, verens amittere regni jura.

Let us sing to the Lord the glorious Epiphany,
Wherein the Magi adore the true Son of God.
The Chaldeans and Persians offer homage to his infinite power.
All the Prophets had foretold that he would come to save the nations.
His Majesty so far humbled itself, as to assume the form of a servant.
He that was God before all ages and time, was made Man in Mary's womb.
Balaam thus prophesied concerning him : There shall go forth a bright star from Jacob,
And with exceeding power he shall break the armies of the chiefs of Moab.
The Magi bring him rich presents, gold, and frankincense, and myrrh.
By the frankincense they confess him to be God ; by the gold, the great King ; by the myrrh, a mortal Man.
An Angel warns them in their sleep, that they return not to King Herod, who feared to lose his kingdom,
For he was exceedingly troubled at the birth of the new King, and trembled lest he should be deprived of his throne.

The Magi, guided by a Star that went before them, set out on their journey with joy. The Star guided them to their own country, and Herod's commands were not heeded.

Magi, stella sibi micante prævia, pergunt alacres itinera, patriam quæ eos ducebat ad propriam, linquentes Herodis mandata.

This prince, struck to the heart with exceeding wrath, straightway commands that the disobedience of the Magi be chastised, and that they be speedily put to death.

Qui, percussus corde nimium præ ira, extemplo mandat eludia magica non linqui taliter impunita, sed mox privari eos vita.

Now, therefore, let this assembly sing its songs of praise accompanied by the organ's shrill sounding notes,

Omnis nunc caterva tinnulum jungat laudibus organi pneuma,

And offer to Christ, the King of kings, its precious mystic gifts,

Mystice offerens Regi regum Christo munera, pretiosa,

Beseeching him that he protect all the kingdoms of the universe for ever and ever. Amen.

Poscens ut per orbem regna omnia protegat in sæcula sempiterna. Amen.

St. Ephrem gives us the following beautiful Hymn upon the Nativity of our Lord.

HYMN.

The Son being born, Bethlehem resounds with loud shouts of joy. The ever wakeful Angels come down from heaven, singing their hymn with voices loud as thunder. Men that were in still silence ran to the cave, aroused by the strange music; they, too, broke the silence with their praises of the new-born Son of God.

Nascente Filio, altis resonat clamoribus Bethlehem. Cœlo delapsi Vigiles canunt vocibus tonitruum imitantibus. Concentu exciti novo convenere silentes, silentium rupere laudes nascentis Filii Dei.

"Let us," said they, "give "praise to the Infant, who "has restored to Adam and "Eve the years of their youth." These Shepherds came bring-

Plaudamus, aiebant, Infanti qui Evæ, Adæque juventutis restituit annos. Confluxere pastores, gregum suorum proventum portan-

tes, dulcis lactis copiam, mundas carnes, et decoram laudem.

Distinxere munera, carnes Josepho, Mariæ lac, Filio laudem. Obtulere agnum lactentem paschali Agno, primum Primo, hostiam Hostiæ, agnum caduci temporis Agno veritatis sempiternæ.

Decorum sane spectaculum! agnus oblatus Agno! balavit agnus Unigenito præsentatus, agnus Agno acceptam referebat gratiam, quod suo adventu greges et armenta mactationi subtraxisset, et novum a veteri Paschata traductum Pascha Filii introduxisset.

Illum adoravere pastores, et prophetantes Pastorum Principem salutarunt. Mosaica virga, aiebant, tuum, universalis Pastor, sceptrum commendat, quique illam gestavit Moses te magnum prædicat, dolens gregum suorum mutatas formas, et agnos in lupos transiisse, ac oves evasisse dracones, et ferocissimas bestias. Scilicet et istæ in illa horribili solitudine passæ fuerant malum, quando furentes rabidæ in suum incubuere Pastorem.

Divine Puer, hanc tibi acceptam profitentur gratiam pastores, quod lupos et agnos in easdem caulas congregaveris: Puer Noe antiquior, et Noe recentior,

ing with them the produce of their flocks, abundance of sweet milk, clean meats, and songs of praise.

Thus did they divide the gifts: the meats to Joseph; the milk to Mary; their praise to Jesus. They offered a lambkin to the paschal Lamb, a first-born to the First-Born, a victim to the Victim, a mortal lamb to the true eternal Lamb.

Fair sight indeed! A lamb offered to the Lamb! The lamb bleated, thus offered to the Only Begotten Son of God: it thanked him, for that his coming would save the flocks and herds from being immolated, and that a new Pasch, that of the Son of God, would be brought in in place of the Pasch of old.

The Shepherds adored him, and, prophesying, saluted him as the Prince of Shepherds. They said: "Thy sceptre, O "universal Shepherd! is pre- "figured by the rod of Moses; "and Moses, who held it in "his hand, declares thy great- "ness. But he grieves over the "change that befel his flock: he "grieves to see his lambs chang- "ed into wolves, and his sheep "transformed into dragons and "savage beasts. This evil hap- "pened to them in that terri- "ble desert, where this flock, "grown mad with rage, at- "tacked their Shepherd.

"O Divine Child! the Shep- "herds give thee thanks, for "that thou hast united into "the one fold both wolves and "lambs. O Child! that art "older and younger than Noe!

"'twas thou didst establish
"peace among them that sailed
"in the ark on the stormy sea,
"and were enemies.

"Thy ancestor David aven-
"ged the massacre of a lamb
"by slaying the lion: but thou,
"O Son of David! didst slay
"the invisible lion, who mur-
"dered that simple lamb, who
"fed and bleated in Eden—
"our first-parent Adam.

qui intra arcam, pelago fremente, pacem dissidentibus vectoribus sanxisti.

David proavus tuus agni necem leonis cæde vindicavit: tu vero, fili David, occultum peremisti lupum, a quo interfectus fuerat Adamus, agnus ille simplex, qui in Paradiso pastus est et balavit.

The Greek Church gives us, in honour of the Virgin-Mother, this beautiful song of Saint Joseph the Hymnographer.

The one only God of all, wishing to unite the inferior creation with the superior and heavenly, entered the womb of the Virgin; and when he had appeared in the likeness of the flesh, he established peace between God and man, having taken away the wall of enmity that had stood between them; he also bestowed on us life and divine redemption.

Thou, O most holy Mary! didst remain a pure Virgin after thy delivery; for thou didst give birth to God the Word, made like unto us in all, save sin.

Heal the wounds of my heart, O Virgin! and direct the movements of my soul in a bright and happy path, so that I may fulfil God's will.

Hail, incomparable Mother of Him who deigned to take our flesh! Hail, O most Immaculate Mary, that didst bring the fallen world its re-

Ut inferiores superioribus ac cœlestibus conjungeret solus omnium Deus, virginalem uterum ingressus est, cumque in similitudine carnis apparuisset, intermedio inimicitiæ pariete sublato, pacem interposuit, vitamque ac divinam redemptionem largitus est.

Virgo casta post partum permansisti, ô sanctissima: Deum enim Verbum genuisti similem nobis factum sine peccato.

Sana vulnera cordis mei, o puella, et motus animæ meæ recta ac felici tramite dirige, o Virgo, ad Dei voluntatem faciendam.

Salve, o unica Genitrix illius qui carnem emendicavit. Salve collapsi mundi erectio, o immaculatissima: salve, mœroris dissolutio;

salve, salus fidelium ; salve, throne Dei altissime.

Mente revolventes divineloqui Prophetæ mysterii tui profunditatem, o Virgo, prophetice prænunciaverunt illud divino Spiritu illustrati. Nos vero cum illorum vaticinia opere completa nunc læti intueamur, credimus.

O Puella omnibus miraculis admirabilior ; illum genuisti qui est ante omnia sæcula, nobis similem factum propter summam misericordiam suam, ut salvos faceret eos qui canunt : Benedictus es Deus Patrum nostrorum.

Divinis verbis tuis hominum generationes inhærentes, beatam te dicunt, o semper beatissima, suaviter concinentes : Benedicite, omnia opera Dominum.

O Virgo bonorum amatrix, bonam effice animam meam, peccati malitia depravatam : tu enim bonum Deum ac Dominum peperisti.

Horrescunt Cherubim atque universa cœlestis natura ob reverentiam venerandæ Prolis tuæ incomprehensibilis, o immaculatissima, quæ similis facta est nobis propter ineffabilem misericordiam suam, et secundum carnem baptizata est, cujus divinam Apparitionem nunc omnes exsultantes celebramus.

surrection ! Hail, thou dispeller of sorrow ! Hail, thou that givest the faithful their Saviour ! Hail, most high throne of God !

The divinely-speaking Prophets, revolving in their minds the depth of thy mystery, O Virgin ! prophetically foretold it, for they were enlightened by the divine Spirit. We that now joyfully behold their prophecies fulfilled, we believe.

O Virgin ! thou that art more admirable than all miracles ! thou didst give birth to Him, who was before all ages, and who was made like unto us through his great mercy, for he came that he might save them that sing : *Blessed art thou, the God of our Fathers !*

All generations of men, keeping to thy most sacred words, call thee *Blessed*, O most Blessed Mother ! and sweetly sing in choral hymns : *All ye works of the Lord, bless the Lord !*

O Virgin, that lovest holy souls ! make mine holy, for it is depraved by the evil of sin : make it good, for thou hast given birth to the good God and Lord.

The Cherubim and the whole heavenly kingdom tremble, in reverence, before the incomprehensible majesty of thy Son, O most Immaculate Mother ! He was made like unto us, through his ineffable mercy, and was baptised according to the flesh : and now do we all exultingly celebrate his divine Apparition.

JANUARY 8.

THE THIRD DAY

WITHIN THE OCTAVE OF THE EPIPHANY.

THE great Mystery of the Alliance of the Son of God with the universal Church, and which is represented in the Epiphany by the Magi, was looked forward to by the world in every age previous to the coming of our Emmanuel. The Patriarchs and Prophets had propagated the tradition; and the Gentile world gave frequent proofs that the tradition prevailed even with them.

When Adam, in Eden, first beheld her whom God had formed from one of his ribs, and whom he called *Eve, because she was the Mother of all the living*,[1]— he exclaimed: "This is the bone of my bones, and "flesh of my flesh. Man shall leave father and mo- "ther, and shall cleave to his wife; and they shall be "two in one flesh."[2] In uttering these words, the soul of our first Parent was enlightened by the Holy Spirit, and, as we are told by the most profound interpreters of the Sacred Scriptures, (such as Tertullian, St. Augustine, St. Jerome, &c.,) he foretold the Alliance of the Son of God with his Church, which issued from his Side, when opened by the spear, on the Cross; for the love of which Spouse, he left the right hand of his Father, and the heavenly Jerusalem, his mother, that he might dwell with us, in this our earthly abode.

[1] Gen. iii. 20. [2] *Ibid.* ii. 23, 24.

The second father of the human race, Noe—after he had seen the Rainbow in the heavens, announcing that now God's anger was appeased—prophesied to his three Sons their own respective future, and, in theirs, that of the world. Cham had drawn upon himself his father's curse; Sem seemed to be the favoured son—for from his race, there should come the Saviour of the world; but, the Patriarch immediately adds: "May God enlarge Japheth, and may he dwell in the "tents of Sem."[1] In the course of time, the ancient alliance, that had been made between God and the people of Israel, was broken; the Semitic race fluctuated in its religion, and finally fell into infidelity; and, at length, God adopts the family of Japheth, that is, the Gentiles of the west, as his own people; for ages, they had been without God, and now the very Seat of religion is established in their midst, and they are put at the head of the whole human race.

Later on, it is the great God himself that speaks to Abraham, promising him that he shall be the father of a countless family. "I will bless thee," says the Lord, "and I will multiply thy seed as the stars "of heaven."[2] As the Apostle tells us, more numerous was to be the family of Abraham according to the faith, than that which should be born to him of Sara. All they that have received the faith of a Mediator to come, and all they that, being warned by the Star, have come to Jesus as their God—all are the children Abraham.

The Mystery is again expressed in Rebecca, the wife of Isaac. She feels that there are two children struggling within her womb;[3] and this is the answer she receives from God, when she consulted him: "Two nations are in thy womb, and two peoples shall "be divided out of thy womb; and one people shall "overcome the other, and the elder shall serve the

[1] Gen. ix. 27. [2] *Ibid.* xxii. 17. [3] *Ibid.* xxv. 22.

"younger."[1] Now, who is this "younger" child that overcomes the elder, but the Gentiles, who struggle with Juda for the light, and who, though but the child of the promise, supplants him who was son according to the flesh? Such is the teaching of St. Leo and St. Augustine.

Next, it is Jacob, who, when dying, calls his twelve sons, the fathers of the twelve tribes of Israel, around his bed, and prophetically assigns to each of them the career they were to run. Juda is put before the rest; he is to be the King of his brethren, and from his royal race shall come the Messias. But the prophecy concludes with the prediction of Israel's humiliation, which humiliation is to be the glory of the rest of the human race. "The sceptre shall not be "taken away from Juda, nor a Ruler from his thigh, "till He come that is to be sent, and he shall be *the "Expectation of the Nations.*"[2]

When Israel had gone out of Egypt, and was in possession of the Promised Land, Balaam cried out, setting his face towards the desert, where Israel was encamped: "I shall see him, but not now; I shall "behold him, but not near. A *Star* shall rise out of "Jacob, and a sceptre shall spring up from Israel. "* * Who shall live when God shall do these "things? They shall come in galleys from Italy; "they shall overcome the Assyrians, and shall waste "the Hebrews, and, at the last, they themselves also "shall perish."[3] And what kingdom shall succeed this? The kingdom of Christ, who is the *Star*, and the King that shall rule for ever.

David has this great day continually before his mind. He is for ever celebrating, in his Psalms, the Kingship of his Son according to the flesh: he shows him to us as bearing the Sceptre, girt with the Sword, anointed by God his Father, and extending

[1] Gen. xxv. 23. [2] *Ibid.* xlix. 10. [3] Num. xxiv. 17, 23, 24.

his kingdom from sea to sea: he tells us, how the *Kings of Tharsis and the Islands, the Kings of the Arabians and of Saba,* and the Princes of *Ethiopia,* shall prostrate at his feet and adore him: he mentions their gifts of *gold.*[1]

In his mysterious Canticle of Canticles, Solomon describes the joy of the spiritual union between the divine Spouse and his Church, and that Church is not the Synagogue. Christ invites her, in words of tenderest love, to come and be crowned; and she, to whom he addresses these words, is dwelling beyond the confines of the land where lives the people of God. "Come from Libanus, my Spouse, come from "Libanus, come! Thou shalt be crowned from the "top of Amana, from the top of Sanir and Hermon, "from the dens of the lions, from the mountains of "the leopards."[2] This daughter of Pharaoh confesses her unworthiness: *I am black,* she says; but, she immediately adds, that she has been made *beautiful* by the grace of her Spouse.[3]

The Prophet Osee follows with his inspired prediction: "And it shall be in that day, saith the Lord, "that she shall call me, *My Husband,* and she shall "call me no more *Baali.* And I will take away the "names of *Baalim* out of her mouth, and she shall "no more remember their name. * * And I will "espouse thee to me for ever. * * And I will "sow her unto me in the earth, and I will have "mercy on her, that was without mercy. And I "will say to that, which was not my people: *Thou "art my people;* and they shall say: *Thou art my "God.*"[4]

The elder Tobias, whilst captive in Babylon, prophesies the same alliance. The Jerusalem, which was to receive the Jews, after their deliverance by

[1] Ps. lxxi.
[2] Cant. iv. 8.
[3] Cant. i. 4.
[4] Osee, ii. 16, *et seqq.*

Cyrus, is not the City of which he speaks in such glowing terms; it is a new and richer and lovelier Jerusalem. "Jerusalem! City of God! bless the "God eternal, that he may rebuild his tabernacle in "thee, and may call back all the Captives to thee. "Thou shalt shine with a glorious light. Nations "from afar shall come to thee, and shall bring gifts, "and shall esteem thy land as holy. For they shall "call upon the great Name in thee. * * All that "fear God shall return thither. And the Gentiles "shall leave their idols, and shall come into Jeru-"salem, and shall dwell in it. And all the kings of "the earth shall rejoice in it, adoring the King of "Israel."[1]

It is true, the Gentiles shall be severely chastised by God, on account of their crimes; but, that justice is for no other end, than to prepare those very Gentiles for an eternal alliance with the great Jehovah. He thus speaks, by his Prophet Sophonias: "My judgment is to assemble the Gentiles, and to "gather the kingdoms: and to pour upon them my "indignation, all my fierce anger: for, with the fire "of my jealousy shall all the earth be devoured. "Because, then I will restore to the people a chosen "lip, that all may call upon the name of the Lord, "and may serve him with one shoulder. From "beyond the rivers of Ethiopia shall my suppliants, "the children of my dispersed people, bring me an "offering."[2]

He promises the same mercy by his Prophet Ezechiel: "One King shall be over all, and they shall "no more be two nations, neither shall they be "divided any more into two kingdoms. Nor shall "they be defiled any more with their idols: and I "will save them out of all the places in which they "have sinned. And they shall be my people, and I

[1] Tob. xiii. & xiv. [2] Soph. iii. 8, 9, 10.

"will be their God. And they shall have One Shep-
"herd. And I will make a covenant of peace with
"them; it shall be an everlasting covenant with
"them: and I will establish them, and will multiply
"them, and will set my Sanctuary in the midst of
"them for ever."[1]

After the Prophet Daniel has described the three great Kingdoms, which were successively to pass away, he says there shall be a Kingdom, "which is "an everlasting Kingdom, and all kings shall serve "him, (the King,) and shall obey him." He had previously said: "The power" (that was to be given to the Son of man) "is an everlasting power, that shall "not be taken away; and his Kingdom shall not be "destroyed."[2]

Aggeus thus foretells the great events which were to happen before the coming of the *One Shepherd*, and the establishment of that *everlasting Sanctuary*, which was to be set up in the very midst of the Gentiles: "Yet one little while, and I will move the "heaven, and the earth, and the sea, and the dry "land. And I will move all Nations, and the De-"sired of all Nations shall come."[3]

But, we should have to cite all the Prophets, in order to describe, in all its grandeur, the glorious spectacle promised by God to the world, when, being mindful of the Gentiles, he should lead them to the feet of Jesus. The Church has quoted the Prophet Isaias in the Epistle of the Feast, and no Prophet is so explicit and so sublime as this son of Amos.

The expression of the same universal expectation and desire is found also among the Gentiles. The Sibyls kept up the hope in the heart of the people; and in Rome itself, we find the Poet Virgil repeating, in one of his poems, the oracles they had pro-

[1] Ezechiel, xxxvii. 22 *& seqq.* [2] Dan. vii. 27. [3] Agg. ii. 7, 8.

nounced. "The last age," says he, "foretold by the "Cumean Sibyl, is at hand: a new and glorious era "is coming: a new race is being sent down to earth "from heaven. At the birth of this Child, the iron "age will cease, and one of gold will rise upon the "whole world. * * No remnants of our crimes will "be left, and their removal will free the earth from "its never-ending fear."[1]

If we are unwilling to accept, as did St. Augustine and so many other holy Fathers, these Sibylline oracles as the expression of the ancient traditions—we have pagan philosophers and historians, such as Cicero, Tacitus, and Suetonius, testifying, that, in their times, the world was in expectation of a Deliverer; that this Deliverer would come, not only from the East, but from Judea; and that a Kingdom was on the point of being established, which would include the entire world.

O Jesus, our Emmanuel! this universal expectation was that of the holy Magi, to whom thou didst send the Star. No sooner do they receive the signal of thy having come, than they set out in search of thee, asking—where is He born, that is King of the Jews? The oracles of thy Prophets were verified in them; but, if they received the first-fruits of the great promise, *we* possess it in all its fulness. The Alliance is made; and our souls, for love of which thou didst come down from heaven, are thine. The Church is come forth from thy divine side, with the Blood and Water; and all that thou dost for this thy chosen Spouse, thou accomplishest in each of her faithful children. We are the sons of Japheth, and we have supplanted the race of Sem, which refused us the entrance of its tents; the birth-right, which belonged to Juda, has been transferred to us. Each age, do our numbers increase, for we are to become

[1] Eclog. iv.

numerous as the stars of heaven. We are no longer in the anxious period of expectation; the Star has risen, and the Kingdom it predicted will now for ever protect and bless us. The Kings of Tharsis and the Islands, the Kings of Arabia and Saba, the Princes of Ethiopia, are come, bringing their gifts with them; all generations have followed them. The Spouse has received all her honours, and has long since forgotten Amana, and Sanir, and Hermon, where she once dwelt in the midst of wild beasts; she is not black, she is beautiful, with neither spot nor wrinkle upon her, but in every way is worthy of her divine Lord. Baal is forgotten for ever, and she lovingly speaks the language given her by her God. The One Shepherd feeds the one flock. The last Kingdom, the Kingdom which is to continue for ever, is faithfully fulfilling its glorious destiny.

It is thou, O Divine Infant! that bringest us all these graces, and receivest all this devoted homage of thy creatures. The time will soon come, dear Jesus! when thou wilt break the silence thou hast imposed on thyself in order that thou mightest teach us humility—thou wilt speak to us, as our Master. Cæsar Augustus has long ruled over Pagan Rome, and she thinks herself the kingdom that is to have no end; but she and her Rulers must yield to the Eternal King and his eternal City: the throne of earthly power must now give place for the Throne of christian charity, and a new Rome is to spring up, grander than the first. The Gentiles are looking for thee, their King; but the day will come, when they will have no need to seek thee, but thou, in thy mercy, wilt go in search of them, by sending them apostles and missioners, who will preach thy Gospel to them. Show thyself to them, as He to whom all power has been given in heaven and on earth; and show them also Her, whom thou hast made to be Queen of the universe. May this august Mother of thine be

raised up from the poor Stable of Bethlehem, and from the humble dwelling of Nazareth, and be taken, on the wings of Angels, to that throne of mercy which thou hast made for her, and from which she will bless all peoples and generations with her loving protection.

We will now borrow some of those Canticles, wherewith the several Churches were formerly wont to celebrate the Epiphany. Prudentius, the Prince of our Latin Liturgical Poets, thus sings the Magi's journey to Bethlehem.

HYMN.

Lo! in the heart of Persia's world, where opens first the gate unto the rising sun, the Magi, most wise interpreters, perceive the standard of the King.

It shone, and the other stars of heaven put out their lights: not even would lovely Day-Star show his face.

"Who," say they, "is this great King, who commands the stars? at whose presence the heavens tremble, and light and air do his bidding?

"The sign we see tells us of "that great Being, who is eter-"nal and infinite—the most "high, exalted, boundless One, "who existed before heaven "and earth were made.

"This is he that is King of "the Gentiles, and King of the "Jews: he was promised to "our Father Abraham, and to "his seed for ever.

"For Abraham, the first "parent of believers, and the

En Persici ex orbis sinu,
Sol unde sumit januam,
Cernunt periti interpretes
Regale vexillum Magi.

Quod ut refulsit, cæteri
Cessere signorum globi:
Nec pulcher est ausus suam
Conferre formam Lucifer.
Quis iste tantus, inquiunt,
Regnator, astris imperans;
Quem sic tremunt cœlestia,
Cui lux, et æthra inserviunt?
Illustre quiddam cernimus,
Quod nesciat finem pati:
Sublime, celsum, interminum,
Antiquius cœlo, et chao.
Hic ille Rex est Gentium
Populique Rex Judaïci,
Promissus Abrahæ Patri,
Ejusque in ævum semini.

Æquanda nam stellis sua
Cognovit olim germina

Primus sator credentium,
Nati immolator unici.

Jam flos subit Davidicus,
Radice Jesse editus :
Sceptrique per virgam virens,
Rerum cacumen occupat.

Exin sequuntur perciti
Fixis in altum vultibus,
Qua stella sulcum traxerat,
Claramque signabat viam.

Sed verticem pueri supra
Signum pependit imminens,
Pronaque submissum face
Caput sacratum prodidit.

Videre quod postquam Magi,
Eoa promunt munera,
Stratique votis offerunt
Thus, myrrham, et aurum regium.

Agnosce clara insignia
Virtutis, ac regni tui,
Puer o, cui trinam Pater
Prædestinavit indolem.

Regem, Deumque annuntiant
Thesaurus et fragrans odor
Thuris Sabæi : ac myrrheus
Pulvis sepulcrum prædocet.

Hoc est sepulcrum, quo Deus,
Dum corpus exstingui sinit,
Atque id sepulcrum suscitat,
Mortis refregit carcerem.

"sacrificer of his only Son, was "told that his race should be- "come numerous as the stars "of heaven.

"At length the Flower of "David is come, springing "from Jesse's root : blooming "by his sceptre's rod, he now "rules over the universe."

Then quickly do they follow, with their gaze fixed aloft, and the Star sails through the air, pointing the bright path to be pursued.

But when the Star had reached the point direct above the Child's head, it hovered there : then stooping down its torch, it showed the sacred face they sought.

The Magi looked upon the Babe, then opening their eastern treasures, prostrate, and offer him the votive homage of incense, myrrh, and kingly gold.

These, dear Babe, are the rich tokens of thy power and kingdom, for they mark the triple character, which thy Father would have us recognise.

The *Gold* proclaims him King; the sweet-smelling Saba *Incense* declares him to be God ; and the *Myrrh* signifies that he is Man, for it is the symbol of his future tomb ;

That Tomb, whereby God broke open the prison of Death, after he had permitted his sacred Body to suffer death, and the Tomb had raised it up again to life.

We find in the Sacramentary of the ancient Gallican Church the following beautiful prayer.

PRAYER.

O God, who, in all thy works, art rich in mercy! Father of glory! who didst set thy Son as a light to the Gentiles, that he might preach redemption to captives, and give sight to the blind; O thou that art through Christ plenteous in thy mercy! grant us the remission of our sins, and fellowship through faith with the Saints. Through the same Christ our Lord. Amen.

Deus qui dives es in omnibus misericordia, Pater gloriæ, qui posuisti Filium tuum lumen in nationibus, prædicare captivis redemptionem, cæcis visum, remissionem peccatorum, et sortem inter sanctos per fidem, qui es in Christo largus miserator indulge. Per eumdem Christum Dominum nostrum. Amen.

Let us celebrate the mystery of the Birth of Jesus and his alliance with mankind, by this Sequence taken from the ancient Roman-French Missals.

SEQUENCE.

Lo! the year has brought us once again the much loved Feasts.

Let our voices unite in the hymns of the Angels.

On this day, Christ, as a Bridegroom, came from his Mother's womb.

He hath rejoiced to run, as a giant, the way of this our life.

The Angelic host make earth re-echo with their song: Glory in the highest!

Peace on earth to men of good will!

Now begins the most glorious of the eras of time; now, too, has come that truthful last age of the Cumean Sibyl's song.

Let the Virgin come, bringing new times to the world.

Ecce jam votiva festa recurrunt annua.

Addat se vox nostra ad Angelorum carmina.

Christus hac ut sponsus materna die processit clausula.

Exsultans ut gigas ad hujus vitæ currendas semitas.

Angelica gloriam reboant in excelsis agmina.

Pax in terra homines teneat, cum benevolentia.

Jam se replicat sæculi series maxima: venit etiam vatis Cumææ veridica jam ætas carminis ultima.

Virgo remeat sæcla revehens altera: adsunt tem-

pora quo gens ferrea jam desinat, et mundo pullulet aurea.

Adauctas solis jubar die pluscula menses producere inchoat.

Nocturnas stella fugat, Magos excitat, Balaamitica tenebras.

Impleta, quæ prædixerat plebs utraque, et Gentilitas et Hebræa, oracula, Christo nascente, sunt omnia.

Sunt cuncta jam nunc scelerum recidiva et recentia et antiqua vestigia, quæque remanserant irrita.

O mira atque nova genitura! fit gravida Virgo fideliter credula.

Et porta, quæ fuerat semper clausa, est reserata,

Naturam dum hominis induit Deitas.

Conserva hæc, quæsumus, Christe nobis munera tanta, a te prærogata. Amen.

The day is at hand for the iron age to cease, and the golden one to spring up on the earth.

The bright sun begins to lengthen out our days and months.

Balaam's Star wakens up the Magi, and puts to flight the night's dark gloom.

Christ is born:—all the prophecies are fulfilled, which were fore-spoken by the two people, the Gentiles and the Jews.

The vestiges of crime, both new and old, are now all wiped away and destroyed.

O wonderful and unheard-of Mother! A Virgin faithfully believes, and the Fruit is in her womb.

The gate, which was ever closed, is opened to the Lord,

When he, the great God, assumed the nature of man.

Grant us, O Jesus! ever to hold fast these wondrous gifts, which thou hast bestowed upon us. Amen.

The sublime Poet of the Syrian Church, St. Ephrem, thus sings the sweet mysteries of the Birth of Jesus.

HYMN.

Venere agrorum cultores, et vitæ sospitatorem suæ venerati sunt, lætique talia prophetabant: Ave, designatus nostrorum cultor agrorum, tu cordium nostrorum arva coles, et frumenta inde collecta in horreum vitæ congregabis.

There came the husbandmen of Bethlehem, and they paid homage to Him who was the protector of their life, and thus, in their joy, did they prophesy: "Hail! thou the "appointed cultivator of our "lands! Thou shalt till the "soil of our hearts, and thou "shalt put into the garner-"house of life the harvests "they yield."

The vine-dressers came next. They spoke the praises of the Vine grown from the root and branch of Jesse, that bore, from its venerable stock, the virginal Fruit. "We beseech "thee," said they, "reform us "into vessels worthy of thy "new Wine, which maketh all "things new. Restore thy "vineyard to its former state. "Hitherto, it has produced "nought but wild grapes. In-"graft thine own scions on "our vines."

Secuti sunt vinitores, vineamque laudarunt ex radice ramisque Jesse propagatam, quæ virginem botrum ex veneranda vite protulit, nos, quæso, refingito in vasa digna vino tuo novo innovante omnia; statum vineæ tuæ restitue, quæso; nil illa præter siliquas hucusque protulit; tuos jam insere vitibus surculos.

Then, because Joseph was a Carpenter, Carpenters approach to this his Son. "We "greet thy happy birth," say they—"we hail thee as our "Prince, for thou it was didst "plan the Ark of Noe. Thou "wast Architect of that ta-"bernacle so soon built, and "to last but for a time. Our "works praise thee. We be-"seech thee, be thou our "glory, and make for us that "yoke of thine, which we in-"tend to carry—for it is a "light yoke, and a sweet bur-"den."

Ad filium Joseph propter Joseph venere fabri. Beatum natalem tuum auguramur, aiebant, artificum Princeps, qui Noeticam arcam delineasti; atque tabernaculum architectatus es illud extemporaneum, et ad tempus duraturum; nostra te laudant opificia: esto, precamur, tu gloria nostra, jugum fabricare, futurum gestaturi, leve et suave onus.

A like instinct brought the newly married to the new-born Babe: they saluted him, and said: "Hail, Child! "whose Mother is the Spouse "of the Holy One! O blessed "nuptials those, where thou "art to be present! O blessed "Spouses they, who shall see "the Wine, that had failed, "flow out abundantly at thy "bidding!"

Simili instinctu salutavere natum infantem novi conjuges, ut dicerent: Salve puer, cujus mater sponsa Sancti facta est. Beatas nuptias, quibus inter futurus es, beatos sponsos, quibus, cum vinum defuerit, tuo repente nutu, illud affluere cernent.

Little Children, too, cried out: "O happy we, to whom "it has been given to have

Clamavere simul parvuli: O nos beatos, quibus contigit habere te fratrem, et

in foris sodalem : felicem diem, felices pueros, quibus continget laudare te arborem vitæ, qui celsitudinem tuam ad nostram ætatulam demisisti.

"Thee for our Brother and our "Companion ! Happy day ! "and happy children who, on "that day, shall be permitted "to praise Thee, the tree of "life, who hast humbled thy "immensity to the littleness "of our infant age !"

Rumor pervaserat aures feminarum, fore ut virgo aliquando pareret ; injecta est cuilibet illarum hujusmodi partus spes ; speravere nobiles, speravere formosæ tuas se fore matres. Tibi, Altissime, benedicimus, quod pauperem matrem elegeris.

The report of the prophecy, that a Virgin would, one day, bring forth a Child, came to the women's ears ; and each one hoped that this privilege would fall to their lot. "Noble women, and beautiful "women, hoped that they "might be thy mother. We "bless thee, O Most High God, "that thou chose for thy Mother one that was poor."

Prophetavere etiam puellæ, quibus obtigit ad illum deferri, dicentes : Seu deformis sim, seu formosa sim, seu humilis sim, tibi ero, adhærebo tibi : mortales thalami tuo numquam mihi erunt potiores.

Young Maidens, too, were presented to Jesus, and they prophesied, saying : "I may "be uncomely, or I may be "beautiful, or I may be poor— "but, thine will I be, and to "thee will I cling. I will pre- "fer espousals with thee to "those I could contract with "mortal man."

Let us, in honour of the Blessed Mother, sing this sweet Hymn used by some Churches in the Middle Ages.

SEQUENCE.

Verbum bonum et suave,
Personemus illud Ave
Per quod Christi fit conclave
Virgo, mater, filia.

Let us sing that word, so good and sweet : *Ave—Hail !* It was by that salutation, that the Virgin was made the sanctuary of Christ—the Virgin, who was both his Mother and his Child.

Per quod Ave salutata
Mox concepit fœcundata

Greeted by that *Hail*, the Virgin, born of the family of

David, conceived the Divine Fruit in her womb—She that was the Lily amidst the thorns.

Hail! thou Mother of the true Solomon, thou Fleece of Gedeon! The Magi, by their three gifts, praise thy delivery.

Hail! thou hast given birth to the Sun! *Hail!* thou hast given us to see the Sun, and thereby hast restored life and power to this fallen world.

Hail! thou Spouse of the Divine Word! Haven of the sea! Burning Bush! Cloud of sweet aromatic spices! Queen of Angels!

We beseech thee, convert us; and commend us, so converted, to thy Son, that he bestow upon us the eternal joys of heaven. Amen.

Virgo David stirpe nata,
Inter spinas lilia.

Ave, veri Salomonis
Mater, vellus Gedeonis,
Cujus Magis tribus donis
Laudant puerperium.

Ave, solem genuisti;
Ave, solem protulisti,
Mundo lapso contulisti
Vitam et imperium.

Ave, sponsa Verbi summi,
Maris portus, signum dumi,
Aromatum virga fumi,
Angelorum Domina.

Supplicamus: nos emenda,
Emendatos nos commenda
Tuo Nato, ad habenda
Sempiterna gaudia. Amen.

JANUARY 9.

THE FOURTH DAY

WITHIN THE OCTAVE OF THE EPIPHANY.

THE Star foretold by Balaam having risen in the East, the three Magi, whose hearts were full of the expectation of the promised Redeemer, are immediately inflamed with the desire of going in search of him. The announcement of the glad coming of the King of the Jews is made to these holy Kings in a mysterious and silent manner; and hereby it differs from that made to the Shepherds of Bethlehem, who were invited to Jesus' Crib by the voice of an Angel. But the mute language of the Star was explained to them by God himself, for he revealed his Son to them; and this made their *Vocation* superior in dignity to that of the Jewish Shepherds, who, according to the dispensation of the Old Law, could know nothing save by the ministry of Angels.

The divine grace, which spoke, directly and by itself, to the souls of the Magi, met with a faithful and unhesitating correspondence. St. Luke says of the Shepherds, that *they came with haste* to Bethlehem;[1] and the Magi show their simple and fervent eagerness by the words they addressed to Herod: *We have seen his Star in the East,* they say, *and we are come to adore him.*[2]

When Abraham received the command from God to go out of the land of Chaldea, which was the land

[1] St. Luke, ii. 16. [2] St. Matth. ii. 2.

of his fathers and kindred, and go into a strange country, he obeyed with such faithful promptitude, as to merit the being made *the Father of all them that believe*:[1] so, likewise, the Magi, by reason of their equally docile and admirable faith, have been judged worthy to be called the Fathers of the Gentile Church.

They, too, or at least one or more of them, went out from Chaldea, if we are to believe St. Justin and Tertullian. Several of the Fathers, among whom are the two just mentioned, assert that one, if not two, of these holy Kings was from Arabia. A popular tradition, now for centuries admitted into christian Art, tells us that one of the three was from Ethiopia; and certainly, as regards this last opinion, we have David and other Prophets telling us that the coloured inhabitants of the banks of the Nile were to be objects of God's special mercy.

The term *Magi* implies that they gave themselves to the study of the heavenly bodies, and that, too, for the special intention of finding that glorious Star, whose rising had been prophesied. They were of the number of those Gentiles who, like the centurion Cornelius, feared God, had not been defiled by the worship of idols, and maintained, in spite of all the ignorance which surrounded them, the sacred traditions of the religion that was practised by Abraham and the Patriarchs.

The Gospel does not say that they were *Kings;* but the Church applies to them those verses of the Psalm, where David speaks of the Kings of Arabia and Saba, that should hereafter come to the Messias, bringing their offerings of gold. The tradition of their being Kings rests on the testimony of St. Hilary of Poitiers, of St. Jerome, of the Poet Juvencus, of St. Leo, and several others; and it would be

[1] Rom. iv. 11.

impossible to controvert it by any well-grounded arguments. Of course, we are not to suppose them to have been Monarchs, whose kingdoms were as great as those of the Roman Empire; but we know, that the Scripture frequently applies this name of *King* to petty princes, and even to mere governors of provinces. The Magi, therefore, would be called *Kings*, if they exercised authority over a considerable number of people; and, that they were persons of great importance, we have a strong proof in the consideration and attention showed them by Herod, into whose palace they enter, telling him that they are come to pay their homage to the new-born King of the Jews. The city of Jerusalem is thrown into a state of excitement by their arrival, which would scarce have occurred had not the three strangers, who came for a purpose which few heeded, been attended by a numerous retinue, or had not attracted attention by their imposing appearance.

These Kings, then, docile to the divine inspiration, suddenly leave their country, their riches, their quiet, in order to follow a Star: the power of that God, who had called them, unites them in the same *path*, as they were, already, one in *faith*. The Star goes on before them, marking out the route they were to follow: the dangers of such a journey, the fatigues of a pilgrimage which might last for weeks or months, the fear of awakening suspicions in the Roman Empire towards which they were evidently tending—all this was nothing to them; they were told to go, and they went.

Their first stay is at Jerusalem, for the Star halts there. They, Gentiles, come into this Holy City, (which is soon to have God's curse upon it,) and they come to announce that Jesus Christ is come! With all the simple courage, and all the calm conviction, of Apostles and Martyrs, they declare their firm resolution of going to him, and of adoring him. Their

earnest inquiries constrain Israel, who was the guardian of the divine prophecies, to confess one of the chief marks of the Messias—his Birth in Bethlehem. The Jewish Priesthood fulfils, though with a sinful ignorance, its sacred ministry, and Herod sits restlessly on his throne, plotting murder. The Magi leave the faithless City, which has turned the presence of the Magi into a mark of its own reprobation. The Star re-appears in the heavens, and invites them to resume their journey. Yet a few hours, and they will be at Bethlehem, at the feet of the King they are in search of.

O dear Jesus! we, also, are following thee; we are walking in thy light, for thou hast said, in the Prophecy of thy beloved Disciple: *I am the bright and morning Star.*[1] The meteor that guides the Magi is but thy symbol, O divine Star! Thou art *the morning Star;* for thy Birth proclaims that the darkness of error and sin is at an end. Thou art *the morning Star;* for, after submitting to death and the tomb, thou wilt suddenly arise from that night of humiliation to the bright morning of thy glorious Resurrection. Thou art *the morning Star;* for, by the Birth and the Mysteries which are to follow, thou announcest unto us the cloudless day of eternity. May thy light ever beam upon us! May we, like the Magi, be obedient to its guidance, and ready to leave all things in order to follow it! We were sitting in darkness when thou didst call us to thy grace, by making this thy light shine upon us. We were fond of our darkness, and thou gavest us a love for the Light! Dear Jesus! keep up this love within us. Let not sin, which is darkness, ever approach us. Preserve us from the delusion of a false conscience. Avert from us that blindness into which fell the city of Jerusalem and her king, and which

[1] Apoc. xxii. 16.

prevented them from seeing the Star. May thy Star guide us through life, and bring us to thee, our King, our Peace, our Love!

We salute thee, too, O Mary, thou *Star of the Sea*, that shinest on the waters of this life, giving calm and protection to thy tempest-tossed children who invoke thee! Thou didst pray for the Magi as they traversed the desert; guide also our steps, and bring us to Him who is thy Child and thy Light eternal.

Let us close this day with the expressions of divine praise offered us by the ancient Liturgies. Let us begin with the continuation of the Hymn of Prudentius, on the vocation of the Gentiles. The following are the concluding stanzas.

HYMN.

O sola magnarum urbium
Major Bethlem: cui contigit
Ducem salutis cœlitus
Incorporatum gignere.

O Bethlehem! greater than the greatest of cities! 'Twas thy happy lot to give birth to the Prince of our salvation, who had become incarnate by the heavenly mystery.

Altrice te, summo Patri
Hæres creatur unicus,
Homo ex Tonantis Spiritu,
Idemque sub membris Deus.

'Twas thou didst nurse Him who is the Only Begotten Son and Heir of the eternal Father; he was made Man by the power of the Spirit of the God who darts the thunder-bolts; and this same Jesus is God under human flesh.

Hunc et Prophetis testibus,
Iisdemque signatoribus,
Testator, et Sator jubet
Adire regnum, et cernere.

His eternal Father, who bears witness to him, bids him enter on his kingdom, and inherit it. The Prophets, who are his witnesses and vouchers, were the proclaimers of the Father's will.

Regnum, quod ambit omnia,
Dia, et marina, et terrea,
A solis ortu ad exitum,
Et tartara, et cœlum supra.

This kingdom of Jesus includes all things—the firmament, the sea, the earth, from where the sun rises to where he sets, and hell, and heaven.

He is the King of those ancient judges, who ruled the race of Jacob: he is the King of the Church, (the Mistress of the earth): he is King of both temples, the new and old.

The children of Ephraïm and the holy family of Manasses worship him; the tribes of the twelve Brethren, sons of Jacob, also receive him as their God.

The degenerate race, too, which, observing the rites of idolatrous worship, had framed in hot furnaces the statue of the cruel Baal,

Now turns to worship Christ, leaving for his sake the smoke-grimed gods of their fathers, stones, and metals, and stocks, planed, hewn, and chiselled by the hands of man.

Rejoice, all ye nations of the earth! Judea, Rome, and Greece, Egypt, Thrace, Persia, Scythia! Ye are now all under the one same King!

Praise your King, O all ye people! just and sinners, living, weak, and dead, give him praise. None must die henceforth!

Hic Rex priorum judicum,
Rexere qui Jacob genus,
Dominæque Rex ecclesiæ,
Templi et novelli, et pristini.
Hunc posteri, Ephraïm colunt,
Hunc sancta Manasse domus,
Omnesque suscipiunt tribus,
Bissena fratrum semina.
Quin et propago degener,
Ritum secuta inconditum,
Quæcumque dirum fervidis
Baal caminis coxerat:

Fumosa avorum numina,
Saxum, metallum, stipitem,
Rasum, dolatum, sectile,
In Christi honorem deserit.

Gaudete quidquid gentium est,
Judæ, Roma, et Græcia,
Ægypte, Thrax, Persa, Scytha,
Rex unus omnes possidet.
Laudate vestrum Principem,
Omnes, beati, ac perditi,
Vivi, imbecilli, ac mortui:
Jam nemo posthac mortuus.

The following beautiful prayer, from the Mozarabic Missal, will assist us to celebrate, in a becoming manner, the triple Mystery of the Epiphany.

ORATIO.

O God, who, to lighten the labours of this present life, hast conferred upon us the

Deus qui nobis ad relevandos istius vitæ labores, diversa donorum tuorum

solatia et gaudia contulisti, quibus insignes annuis recursibus dies agimus, ut Ecclesiæ tuæ vota solemnia præsenti festivitate celebremus: unde et proxime Natalem Domini Salvatoris peregimus, qui nobis natus in tempore est, qui de te natus sine tempore, omnium sæculorum et temporum est antecessor et conditor: deinde subsecutum diem Circumcisionis octavum, Unigeniti luce signatum, pari observantia recolentes, sacrificiis solemnibus honoravimus: nunc Epiphaniæ diem, revelante in homine divinitate, excolimus, diversa Domini nostri Jesu Christi Filii tui in hoc mundo suum adventum manifestantia insignia prædicantes, sive quod stellam ortus sui nunciam misit e cœlo, quam stupentibus Magis usque ad cunabula suæ carnalis infantiæ præviam fecit: sive quod aquas baptismate suo, ad omnium gentium lavationem, Jordanis alveum sanctificaturus intravit: ubi ipsum esse Filium unigenitum dilectum, Spiritu, columbæ specie, advolante, monstrasti, et paterna insuper voce docuisti: sive quod primum in Cana Galilææ prodidit signum, cum in connubio nuptiali, aquas in vinum convertit, alto et admirabili sacramento docens, quod a sæculis sponsæ sibi jungendus Ecclesiæ advenerat, ac in vinum prudentiæ spi-

various consolations and joys of thy gifts, the which we commemorate in the yearly recurrence of the festivals:—thou grantest us now, on this present solemnity, to unite in the mysteries celebrated by thy Church. Having kept, a few days past, the feast of the Nativity of our Lord and Saviour, who was born unto us in time, and yet was born of thee from eternity, and preceded and created all ages and time; having, eight days after that, with like devotion and with the same solemn sacrifice, honoured the Circumcision, that feast resplendent with the light of thine Only Begotten Son; we now, on this day, worship the Epiphany, which revealed unto us the divinity of Him, who had assumed our Humanity. We proclaim those various manifestations, whereby our Lord Jesus Christ, thy Son, made known his having come into this world. We proclaim his having sent from the heavens that Star, which announced his own rising, and by whose guidance, he led the wondering Magi to the cradle where he lay in his assumed Infant Flesh. We proclaim his sanctifying, unto the cleansing of all nations, the waters by his own Baptism, when he entered the bed of the Jordan, and where, by thy Spirit hovering in the shape of a dove over him, thou didst show and by thy paternal voice didst declare that he was thy beloved Only Begotten Son.

We proclaim his first miracle wrought in Cana of Galilee, when, at the marriage-feast, he changed the water into wine, teaching us, by a sublime and admirable mystery, that he had come in order to be united to the Church, the Spouse he had, for ages, chosen to himself, and that the faith in the promises was henceforth to be changed into the wine of sweet spiritual wisdom. Thus it is, that in the three wonders, which are the object of our faith on this day's solemnity, our Lord Jesus Christ, thy Son, achieves both the operation of thy power, and the preparation of our salvation. Wherefore, we beseech thee, O Lord, grant us, agreeably to these three prodigies, that there may abide in us the soundness of spiritual grace, that our hearts may relish the wine of prudence, and that the star of justice may shine forth in our works. Amen.

ritualis saporis fidem veritatis esse mutandum: itaque in his tribus mirabilium tuorum causis fide hodiernæ solemnitatis edita, Dominus noster Jesus Christus, Filius tuus, nihilominus tuæ virtutis operatio, et nostræ salutis præparatio est. Propterea, Domine, secundum hæc tria magna mirabilia, maneat in nobis gratiæ spiritualis integritas, sapiat in cordibus nostris vinum prudentiæ, fulgeat in operibus stella justitiæ. Amen.

The ancient Paris Missal of 1584 contains the following Sequence for one of the days during this Octave. It is full of unction.

SEQUENCE.

The Star of the Cross has risen; let us most earnestly seek the King of kings.

Let us seek him in humility, for it is to humble hearts alone that he shows himself.

He lies in a crib, for he scorns a regal couch, and lives in poverty.

Orto crucis sidere,
Quæramus summopere
Regem regum omnium.

Quæramus humiliter,
Non panditur aliter
Cordibus quærentium.

Jacet in præsepio,
Spreto regum solio,
Degens in penuria.

Formam dans quærentibus,
Calcatis terrestribus,
Amare cœlestia.
Herode postposito,
Magos cultu debito
Sequamur celeriter.

He thus teaches them that seek him, to despise the things of earth, and love those of heaven.
Let us turn away from Herod, and follow, without delay, the Magi, and pay our homage to Jesus.

Stella duce cursitant
Ad Regem quem prædicant
Regnare perenniter.

They are led by the Star, and hasten to the King, whom they proclaim as the everlasting Ruler.

Offeramus typice,
Quod illi magnifice
Tulerunt realiter.
Thus superno Numini,
Myrrham vero homini,
Aurum Regi pariter.

Let us mystically offer the gifts, which they really offered him so magnificently:
Let us offer Incense to Jesus, as our God; our Myrrh to him, as Man: our Gold to him, as King.

His donis, o lilium,
Placa nobis Filium
Repletum dulcedine.

Do thou, O Mary, pure Lily! pray for us to thy Son, who is full of sweetness, that these our gifts may render him propitious;

Ut possimus libere,
Secum semper vivere
Paradisi culmine. Amen.

That so, being freed from this world, we may live with him for ever in the heavenly land above. Amen.

We here insert a few stanzas from the exquisite Hymn composed by St. Ephrem for the Syrian Church.

HYMN.

Quam mitis es Puer, quam vehemens judiciorum tuorum vis omnipotens, et ineluctabilis est, suavis et dulcis est amor tuus; quis tibi obsistet?

How gentle art thou, dear Babe! How mighty is the omnipotent and irresistible power of thy judgments! How sweet and amiable is thy love! Who can withstand thee?

In sublimi habitat Pater tuus, tua Mater humi jacet; undenam tui notitiam quis capiat? Si quis terrenus homo tuam disquirat naturam ab humanis remotam

Thy Father dwells in the high heavens; thy Mother stands on the lowly earth; who can understand thee? If the earthly man investigate thy nature, which surpasses

the ken of mortals, it is found in the highest heavens, hid in the vast bosom of the divinity.

If, again, one wish to see thy Body made visible to the eye of man, lo! it lies upon the earth—it has issued from the narrow womb of Mary, and all may see it. The soul knows not what to think, and the mind grows bewildered in the calculation of thy ways, O Jesus! rich Lord and God!

Thy divinity is shut beneath a twofold barrier; yet art thou, and I confess it, an immeasurable ocean to him who attempts to fathom thee, even now that thou hast humbled thy greatness to our littleness. When we seek for a sight of thee, we see thee a Man, having hoped to see thee as the great God: and when we wish to look upon thee as Man, then straightways is our eye struck and dazzled by the bright splendour of thy Divinity.

And who would think thee to be the Heir of David's throne? Instead of costly furniture, thou hast but a Crib: instead of the regal palaces, thou hast but a Cave: instead of the richly caparisoned steeds, there stands near thee one poor ass.

Yet, dear Babe, how lovely art thou! accessible to all, and meeting with thy smile all who come to thee! Thy love is verily the love of one who longeth after men, as a hungry man that longeth after bread.

Thou welcomest to thee,

sensibus, hæc supereminet cœlo in magnum divinitatis retrusa sinum.

Si rursus quispiam corpus cognoscere cupiat oculis expositum, en humi jacet, teque ab angusto Mariæ gremio præbet aspectabilem. Errat incertus animus, neque sibi constat mens tuas, o dives, rationes supputans.

Congeminatis seris clauditur tua divinitas; pelagus es tamen immensum, cedo, qui ejus fundum attingat, etiam postquam magnitudinem tuam ad nostram parvitatem deduxisti. Cum tuum conspectum petimus, hominem videmus, visuros nos Deum sperantes; si hominem videre velimus, inde statim in oculos incurrit hebetatque aciem coruscans divinitatis splendor.

Jam quis credat hæredem te esse Davidici throni, cui ex lauta ejus supellectile præsepe duntaxat relictum est, et ex amplissimis ædibus, spelunca, deque ejus equitatu vix vilem asellum cernere aliquando continget?

Attamen quam benignus es, puer, qui te omnibus indulges, et obviis quibusque arrides! talis nempe tuus amor est, qualem credibile est futurum fuisse ejus, qui homines desideraret, ut panem quilibet esuriens.

Parentes ab externis non

discernis, nec genitricem ab ancillis, nec virginem te lactantem ab impuris prostitutæ pudicitiæ feminis. Quid? Num tui ingenii naturalis facilitas huc te demisit, an charitas, qui nihil odisti eorum quæ fecisti?

with a like affection, strangers and thy kindred, women and thy Mother, impure prostitutes and the Virgin that feeds thee at her Breast. And how is this? Is it the sweet condescension of thy heart, or is it the love, wherewith thou lovest all things thou hast made, that has brought thee to this excess of affection?

Quid istuc quod te movet, ut ad omnes descendas, ad locupletes ac tenues, et ad eos accurras etiam non vocatus? Unde tibi istud inditum, ut homines tantopere cupias?

What is it that induces thee to stoop thus towards all, rich and poor, and run even to them that ask thee not to come? Whence hast thou this inclination to love us men so much?

Quæ hæc tua charitas est, ut si quis te objurgat, non succenseas, si minis terret, non trepides, si duriter tecum agit, frontem non contrahas? Tua nimirum charitas antecellit legem illorum, qui suas persequebantur injurias et vindicabant.

What charity is this, that if a man insult thee, thou art not indignant? or if he threaten thee, thou fearest not to go to him? or if he treat thee with cruelty, there is not a wrinkle on thy brow? Ah! thy charity is of another sort from theirs who persecute them that do them wrong and who seek revenge upon their enemies.

Let us honour the Virgin-Mother, by addressing to her these stanzas of a Hymn composed by St. Joseph the Hymnographer. It is in the Menæa of the Greek Church.

IV. Die Januarii.

Divinum Regis palatium honoremus, in quo, quemadmodum ipse voluit, habitavit, innuptam ac solam Deiparam, per quam deificati sumus, collaudemus.

Let us honour the divine Palace of the King, in which it was his will to dwell—the virgin and incomparable Mother of God: let us sing our praises to Her, by whom we were raised up to God.

Casta ante partum, in partu, et post partum, vere,

Thou, O truly Virgin-Mother, wast pure before thy delivery,

and in thy delivery, and after thy delivery; for thou didst give birth to that God, whom the Apostolic College made known to the world by their preaching.

The most blessed choir of the Prophets of old, divinely inspired by the Spirit, did, in their sacred prophecies, call thee, O most chaste one, the Gate and the Mountain o'ershadowed.

Enlighten, O Virgin! the eyes of my heart, and send within me the bright ray of compunction; deliver me from eternal darkness; O thou Gate of Light, and Refuge of all Christians faithfully praising thee.

I praise thee, the creature alone worthy of all praise; I glorify thee, O thou that hast ever been glorified by God; and I bless thee, O Virgin, thou most happy in a divine blessedness, who art called *Blessed* by all generations.

O most pure one! thou hast been made the propitiatory of them that sin often, for thou didst miraculously bring forth Christ, who taketh away the sins of the world, and to whom we cry: Blessed art thou, O Lord and God of our fathers!

O miracle that surpasseth all miracles! How is it, O most chaste Spouse of God, that thou bearest a Child yet remainest a Virgin? Thou hast given birth to the Word, co-eternal with the Father, to whom we all thus sing: Praise him, all ye his works, and magnify the Lord above all for ever.

o Virgo mater, apparuisti: Deum enim peperisti, quem Apostolorum collegium manifeste prædicavit.

Beatissimus olim Prophetarum chorus sacris vaticiniis in Spiritu divinitus te, o castissima, Portam et Montem umbrosum nominavit.

Illumina, o Virgo, oculos cordis mei, effulge super me pœnitentiæ radio; a tenebris perennibus libera me; o Porta lucis, Refugium omnium christianorum te fideliter laudantium.

Laudo te, o sola digna omni laude; glorifico te, o semper a Deo glorificatissima; et beatifico, te o Virgo, divina beatitudine felicissima, quam generationes generationum beatam appellant.

Expiatorium facta es, o purissima, eorum qui assidue delinquunt, supra naturæ ordinem enixa Christum, qui tollit peccata mundi, ad quem clamamus: Dominus ac Deus patrum, benedictus es.

O miraculum, quod omnia miracula transcendit; quomodo paris et permanes virgo, o castissima sponsa Dei! nimirum Verbum Patri coæternum genuisti, cui omnes psallimus: Laudate omnia opera, et superexaltate Dominum in omnia sæcula.

Jubar fulgoris partus tui effulsit, atque universum terrarum orbem lætissimo lumine perfudit, ac tenebrarum principem perdidit, o Dei Genitrix castissima, Angelorum gloriatio, atque omnium hominum salus, qui incessantibus vocibus te concelebrant.

The bright splendour of thy delivery has shone forth, and has shed a most joyful light over the whole earth, and has destroyed the prince of darkness, O most chaste Mother of God, thou joy of the Angels, and protectress of all who honour thee with their unceasing praises.

JANUARY 10.

THE FIFTH DAY

WITHIN THE OCTAVE OF THE EPIPHANY.

THE Magi have reached Bethlehem; the humble dwelling of the King of the Jews has been thrown open to them; there, says St. Matthew, *they found the Child, with Mary his Mother.*[1] Falling down, they adore the divine King they have so fervently sought after, and for whom the whole earth has been longing.

Here we have the first commencement of the Christian Church. In this humble Stable, we have the Son of God, made Man, presiding as Head over his mystical body; Mary is present, as the co-operatrix in the world's salvation, and as the Mother of divine Grace; Juda is represented by this Holy Queen and her Spouse St. Joseph; the Gentiles are adoring, in the person of the Magi, whose faith is perfect now that they have seen the Child. It is not a Prophet that they are honouring, nor is it to an earthly King that they open their treasures; he, before whom they prostrate in adoration, is their God. 'See, I pray you," says St. Bernard, "and attentively 'consider how keen is the eye of faith. It recog-'nises the Son of God whether feeding at his 'Mother's breasts, or hanging on the Cross, or dying 'in the midst of suffering; for the Good Thief re-'cognises him on the Cross, and the Magi recognise

[1] St. Matth. ii. 11.

"him in the Stable; he, in spite of the nails which "fasten him, and they, in spite of the clouts which "swathe him."[1]

So that all is consummated. Bethlehem is not merely the birth-place of our Redeemer; it is the cradle of the Church. Well did the Prophet say of it: *And thou, Bethlehem, art not the least among the princes of Juda.*[2] We can understand St. Jerome's leaving all the ambitions and comforts of Rome, to go and bury himself in the seclusion of this Cave, where all these mysteries were accomplished. Who would not gladly live and die in this privileged place, sanctified as it is by the presence of our Jesus, embalmed with the fragrance of the Queen of Heaven, filled with the lingering echoes of the songs of Angels, and fresh, even yet, with the memory of those ancestors of our faith, the holy Magi!

These happy Kings are not scandalised at the sight they behold on entering the humble dwelling. They are not disappointed at finding, at the end of their long journey, a weak Babe, a poor Mother, and a wretched Stable. On the contrary, they rightly understand the mystery. Once believing in the promise, that the Infinite God would visit his creature Man, and show him how he loved him—they are not surprised at seeing him humbling himself, and taking upon himself all our miseries that he might be like us in all, save sin. Their own hearts told them that the wound inflicted on man by pride was too deep to be healed by anything short of an extreme remedy; so that, to them, these strange humiliations at Bethlehem bespeak the design and action of a God. Israel, too, is in expectation of the Messias, but he must be mighty and wealthy and exalted, above all other kings, in earthly glory; the Magi, on the contrary,

[1] Second Sermon for the Epiphany.
[2] St. Matth. ii. 6; Mich. v. 2.

see in the humility and poverty of this weak Babe of Bethlehem the indications of the true Messias. The grace of God has triumphed in these faithful men; they fall down before him, and, full of admiration and love, they adore him.

Who could describe the sweet conversations they held with his Blessed Mother? for, the King himself, whom they were come in search of, broke not, even for their sakes, the voluntary silence he had imposed on himself by becoming an Infant. He accepted their homage, he sweetly smiled upon them, he blessed them; but he would not speak to them; Mary alone was to satisfy, by her sublime communications, the holy curiosity of the three pilgrims, who represented the entire human race. How amply must she not have rewarded their faith and love, by announcing to them the Mystery of that virginal Birth, which was to bring salvation to the world; by telling them of the joys of her own maternal heart; and by describing to them the sweet perfections of the divine Child! They themselves would fix their eyes on the Blessed Mother, and listen to her every word with devout attention; and oh! how sweetly must not divine grace have penetrated their hearts through the words of Her, whom God himself has chosen as the means to lead men to the knowledge and the love of his sovereign Majesty! The Star, which, but an hour ago, had brightly shone for them in the heavens, was replaced by another, of a lovelier light, and stronger influence; and it prepared them for the contemplation of that God, who calls himself *the bright and morning Star!*[1] The whole world seemed now a mere nothing in their eyes; the Stable of Bethlehem held within it all the riches of heaven and earth. They had shared in that long expectation of the human race, the expectation of four thousand years—and now,

[1] Apoc. xxii. 16.

it seemed but as a moment, so full and perfect was their joy at having found the God, who alone can satisfy the desires of man's heart.

They understood and entered into the merciful designs of their Emmanuel; they gratefully and humbly contracted with him the alliance he so mercifully made, through them, with the human race; they adored the just judgments of God, who was about to cast off an unbelieving people; they rejoiced at the glories of the Christian Church, which had thus been begun in their persons; they prayed for us, their posterity in that same Church.

We, dear Babe of Bethlehem!—we the Gentiles, who, by our regeneration, have become the posterity of these first Christians—we adore thee as they did. Since their entrance into Bethlehem, long ages have passed away; but there has been an unbroken procession of people and nations tending towards thee under the guidance of the Star of Faith. We have been made members of thy Church, and we adore thee with the Magi. In one thing are we happier than these first-born of the Church; we have heard thy sacred words and teachings, we have contemplated thy sufferings and thy Cross, we have been witnesses of thy Resurrection, we have heard the whole universe, from the rising to the setting of the sun, hymning thy blessed and glorious Name: well may we adore and love thee as King of the earth! The Sacrifice, whereby all thy Mysteries are perpetuated and renewed, is now offered up daily in every part of the world; the voice of thy Church is heard speaking to all men; and all this light and all these graces are ours! The Church, the ever-enduring Bethlehem, the House of the Bread of Life, gives thee to us, and we are for ever feasting on thy adorable beauty. Yea, sweet Jesus, we adore thee with the Magi.

And thou, O Mary! teach us as thou didst teach the Magi. Unfold to us, and each year more clearly,

the sweet Mystery of thy Jesus, and, at length, win us over unreservedly to his service. Thou art our Mother—watch over us, and suffer us not to lose any of the lessons he teaches us. May Bethlehem, wherein we have entered in company with the holy Magi, work in us the renovation of our whole lives.

Let us close the day by reciting some of the ancient Hymns written in honour of the Mystery of our new-born King. Let us begin with these stanzas of one composed by St. Ambrose.

HYMN.

The Gate of Christ is opened —a Gate all filled with grace:— the King passes, and the Gate remains shut, as it had for ever been.

Fit porta Christi pervia,
Referta plena gratia,
Transitque Rex, et permanet
Clausa ut fuit per sæcula.

The Son of the infinite God came forth from the Virgin's womb: he is the Spouse, Redeemer, Creator, and (*as the Psalm speaks,*) the Giant of his Church.

Genus superni Numinis
Processit aula Virginis,
Sponsus, Redemptor, conditor,
Suæ gigas Ecclesiæ.

He is the glory and the joy of his Mother; he is the immense hope of them that believe in him. He drank the bitter cup of death, and so absolved our sins.

Honor Matris et gaudium,
Immensa spes credentium,
Per atra mortis pocula
Resolvit nostra crimina.

He is the Stone that came from the mountain, filling the world with grace. The ancient prophets tell us that this Stone is to come, and is not to be cut by the hand.

Lapis de monte veniens,
Mundumque replens gratia,
Quem non præcisum manibus
Vates vetusti nuntiant.

It is he, the Word, who was made Flesh as the Angel was speaking; He was born a Virgin from the Virgin's virginal womb.

Qui Verbum caro factus est
Præconio angelico,
De claustris virginalibus
Virginis virgo natus est.

The heavens give forth their Dew, and the clouds rained

Rorem dederunt æthera,
Nubesque justum fuderunt,

Patens excepit Dominum
Terra salutem generans.

Mirabilis conceptio :
Christum protulit sobolem,
Ut Virgo partum funderet,
Post partum virgo sisteret.

down the Just One ; the earth opens and buds forth its Saviour, our Lord.

O wonderful conception ! the Child it has produced is Christ, and the Mother that was Virgin in giving him birth, remained a Virgin after she had given him birth.

Exsulta omnis anima,
Nunc Redemptorem gentium
Mundi venisse Dominum
Redimere quos condidit.

Let every soul be glad, for the Redeemer of nations, the Lord of the world, is come to redeem the creatures he had made.

Creator cuncti generis,
Orbis quem totus non capit,
In tua, sancta Genitrix,
Sese reclusit viscera.

The Creator of the human race, whom the whole world is too little to hold, has hid himself, O holy Mother ! in thy womb.

Quem Pater ante tempora
Deus Deumque genuit,
Matris almæ virginitas
Cum tempore partum edidit.

He that was born of his Father, before all ages, God of God, is now born in time of his dear Virgin-Mother.

Tollens cuncta facinora,
Et donans sancta munera,
Augmentum lucis afferens,
Tenebris damnum inferens.

He takes away all sin, and gives his sacred gifts ; he brings increase of light, and breaks the power of night.

The following prayer is from the Breviary of the Gothic Church of Spain.

PRAYER.

Domine Jesu Christe, qui ad interrogationem Herodis, ita Magorum ora præconio veritatis tuæ irradias, ut te Regem regum per eos nuntiatum ostendas, dum se vidisse aiunt stellæ refulgentis indicium, quod mundum illuminet universum : Te quæsumus, te precamur, ut des in Ecclesia

O Lord Jesus Christ, who, when the Magi were questioned by Herod, didst enlighten them with the announcement of thy truth, by showing thyself to be the King of kings whom they declared by their saying that they had seen thy sign, the bright Star, which gives light to the whole world : we beseech and im-

plore thee, that thou grant to thy Church the light she so much desires of thy vision. Show thyself, also, in her as the Star prized by all; that so, when questioned by our enemy, we may not be afraid, but may so boldly confess thy mysteries, as that we may shine for all eternity in the mansion of eternal light. Amen.

tua visionis tuæ lumen optatum: appareas etiam in ea sidus omnibus pretiosum, quod nulla adversarii interrogatione deterriti, sic magnalia tua prædicemus ore diffuso, ut in æternæ lucis radiemus usquequaque præsidio. Amen.

The Church of Syria received the following Hymn of the Magi from her admirable Poet, St. Ephrem.

HYMN.

The Persian Princes were filled with joy, and took with them such gifts as their country yielded, and brought to the Son of the Virgin gold, myrrh, and frankincense.

Having entered, they found the Child lying in the house of a poor maid: but falling down they adored him with much joy, and offered him their treasures.

Mary spoke to them and said:—To whom offer ye these things? and why offer ye them? what has brought you from your country, to come to my Child with your treasures?

They answered:—Thy Child is King, and all diadems are made by him, for he is the King of all kings, and his kingdom is above this world, and all things are subject to his dominion.

— But how could this have happened, that a poor maid should have given birth to a

Exsultantes Principes Persidis ex sua regione acceperunt munera, et Filio Virginis attulerunt aurum, myrrham et incensum.

Ingressi ut infantem repererunt illum in domo jacentem pauperculæ: at procidentes exsultando adoraverunt eum, et suos ipsi obtulerunt thesauros.

Dixit Maria: Cui hæc? et ad quid? et quæ causa vocavit vos ex vestra regione, ut ad puerum cum thesauris vestris veniretis.

Respondent illi: Rex est filius tuus, et diademata connectit cum sit Rex omnium, altiusque mundo est regnum ejus, ac imperio ipsius singula parent.

Quando contigit hoc unquam, ut paupercula Regem pariat? Inops sane sum, ac

egena, undeque mihi erit ut Regem pariam?

Tibi soli hoc contigit, ut magnum Regem parias; et per te magnificabitur paupertas, filioque tuo subjicientur diademata.

Non sunt mihi gazæ regum, nec divitiæ unquam mihi obvenerunt; domus en paupercula est, et vacuum domicilium: cur ergo filium meum Regem prædicatis?

Gazæ magnæ est filius tuus, et divitiæ, quæ omnes ditare valent; gazæ namque regum deficiunt; ille vero nec deficiet, nec mensurabitur.

Ne alius forte sit vester Rex, qui natus est, hunc perquirite; etenim hic pauperculæ est filius, quæ Regem vel videre nequit.

Numquid fieri unquam potest, ut aberret viam lumen, quando immittitur? Siquidem non tenebræ nos vocarunt et adduxerunt: sed in lumine ambulavimus, et filius tuus Rex est.

Ecce videtis infantem silentem, et matris domum inanem, et vacuam, nullumque in ea Regis apparere vestigium; quomodo ergo ejusmodi incolans domum Rex est?

Ecce sane videmus illum silentem, et quietum; sed Regem, etsi pauperam, ut dixisti: at videmus etiam eum suo commovere imperio astra cœli, ut prænuntient ortum ejus.

King? I am indeed needy and poor: could I have brought forth a King?

— Thou alone hast had this happiness, to give birth to the great King. Poverty shall now be honoured on thy account, and thrones shall be subject to thy Son.

— But, I have no treasures such as kings have, nor did I ever possess riches. Lo! my house is little and poor, and empty is this my dwelling: why then call you my Son King?

— Thy Son himself is treasure and riches, enough to enrich all men; for the treasures of kings fail; but He shall never fail, and there shall be no limits to his wealth.

— Go, seek this your King, who is born; for this Babe is the Child of a poor maid, who would not be allowed to even look at a king.

— No, it cannot be that light sent down from heaven can mislead us. It is not darkness that has called and guided us; but we have walked in the light, and thy Son is King.

— But, this Babe is speechless, and his Mother's house is poor, and empty, and there is nought here that suits a King: how can He be King that dwells in such a house?

— Silent, indeed, he is, and motionless, and, as thou sayest, poor; still is he King, for we have seen him move the stars of heaven, when he bade them proclaim his birth.

— He is but a tiny Babe, and, as you see, he has neither crown nor throne: what is it that makes you honour him with your treasures, as though he were a King?

— He is a little Child, for he wished so to be, and he will love meekness and humility, until the day shall come for him to show himself: but the time shall be, when crowned heads shall bow before him and adore him.

— My Son has no troops, or legions, or armies, but lies couched as best his Mother's poverty can provide: how, then, call you him King?

— The armies of thy Child are there above, they ride on the clouds of heaven, and light up the firmament with their brightness, and one of their number came down to call us, and all our people were in consternation.

Parvulus est infans, et ecce, ut cernitis, nec diadema regium habet, nec thronum: quid ergo videtis ut honoretis eum thesauris vestris, ut Regem?

Parvulus est, quia ipse voluit, et diliget mansuetudinem, et humilitatem, donec manifestetur. At erit tempus, cum incurvabuntur illi diademata, ac illum adorabunt.

Virtutes nullas habet, neque legiones; neque cohortes filius meus, in paupertate suæ jacet matris; et Rex a vobis quomodo appellatur?

Virtutes filii tui desuper sunt, cœlum equitant, et micant flammis, ex quorum numero unus nos vocare venit, totaque perterrita est regio nostra.

As our offering to our Lady, we will recite this beautiful Sequence, which our own dear England used to sing in the Middle-Ages.

SEQUENCE.

O flower of purity! Sanctuary of chastity! Mother of mercy!

Hail, gentle Maid! Source of Life! Beautiful light! Full of the dew of the sevenfold Spirit! Adorned with all virtues, and blooming in holiness of life!

Flos pudicitiæ,
Aula munditiæ,
Mater misericordiæ.

Salve, Virgo serena,
Vitæ vena,
Lux amœna,
Rore plena
Septiformis Spiritus,
Virtutibus
Ornantibus,
Ac moribus
Vernantibus!

Rosa jucunda,
Castitatis lilium,
Prole fœcunda,
Gignis Dei Filium;
Virgoque munda
Tu post puerperium.
Modo miro,
Sine viro,
Prole fœcundaris.

Summi Ducis,
Veræ lucis
Partu decoraris.
Virga, flore,
Rubo, rore
Virgo designaris.

Vellereque
Madenteque
Digna Domini paris.

Virgo prolem,
Stella solem,
Profers, expers paris.

Ob hoc rite,
Via vitæ
Jure prædicaris.
Tu spes, et refugium
Lapsorum humilium:
Tu medela criminum,
Salus pœnitentium.

Tu solamen tristium,
Levamen debilium;
Tu purgatrix sordium,
Confirmatrix cordium.

Tu laus, tu remedium
In te confidentium:
Tu vitale præmium
Tibi servientium.

Sweet Rose! Lily of chastity! Fruitful Mother, thou givest birth to the Son of God! And after thy delivery thou remainest a pure Virgin!

Thou art made his Mother in a wonderful way—nature stood aside to let its God do all.

How beautiful art thou by giving birth to Him that is the very Light—the great King!

Those ancient figures of the Law—the Rod, the Flower, the Bush, the Dew—all were types of thee, sweet Virgin-Mother!

And Gedeon's Fleece, soaked with the dew of heaven, foreshadowed thee, O Mary, the worthy Mother of our God!

Thou art a Virgin, and thou hast a Child! Thou art a Star, and thou bringest forth a Sun! Dear peerless Queen!

And after this, can men be found who deem it wrong to call thee "the Way of Life"?

Thou art the Hope, and the Refuge of humble sinners; thou healest them whose hearts are sick from crime, and thou winnest salvation for them that repent.

Thou art the comfortress of the afflicted, and the support of the weak; the unclean of heart ask thee to pray them pure, and souls discouraged get bravery from thee.

Thou art the glory and the helper of them that have confidence in thee; and, by thy prayers, thou obtainest the reward of eternal life for them that serve thee.

O Mary, full of motherly love! thou art the sinner's advocate, and the sweet consoling hope of them that are in wretchedness.

Raise up the hearts of us thy clients, and turn them to the holy joys of the heavenly kingdom.

Where we may, by thy intercession, truly rejoice, and reign together with thy Son. Amen.

O pia Maria,
Lapsis advocata,
Tu cunctis miseris
Dulcis spes et grata.

Erige, dirige
Corda tuorum,
Ad pia gaudia
Regni cœlorum.

Quo vere gaudere
Per te possimus,
Cum Natoque tuo,
Regnantes simus. Amen.

JANUARY 11.

THE SIXTH DAY

WITHIN THE OCTAVE OF THE EPIPHANY.

THE Magi were not satisfied with paying their adorations to the great King, whom Mary presented to them. After the example of the Queen of Saba, who paid her homage to the Prince of Peace, in the person of King Solomon, these three Eastern Kings opened their treasures, and presented their offerings to Jesus. Our Emmanuel graciously accepted these mystic gifts, and suffered them not to leave him until he had loaded them with gifts infinitely more precious than those he had vouchsafed to receive. The Magi had given him of the riches which this earth produces; Jesus repays them with heavenly gifts. He strengthened in their hearts the virtues of faith, hope, and charity; he enriched, in their persons, the Church of which they were the representatives; and the words of the Canticle of Mary were fulfilled in them: *He hath filled the hungry with good things, and the rich he hath sent empty away,*[1] for the Synagogue refused to follow them in their search after *the King of the Jews.*

But let us consider the gifts made by the Magi, and let us, together with the Church and the Holy Fathers, acknowledge the Mysteries expressed by them. The gifts were three in number, in order to honour the sacred number of the Persons in the

[1] St. Luke, i. 53.

divine Essence, as likewise to express the triple character of the Emmanuel. He had come, that he might be King over the whole world; it was fitting that men should offer Gold to him, for it is the emblem of sovereign power. He had come to be High Priest, and, by his mediation, reconcile earth to heaven; Incense, then, was an appropriate gift, for the Priest uses it when he offers sacrifice. But, thirdly, it was only by his own death that he was to obtain possession of the throne, which was prepared for his glorified Human Nature, and the perpetual Sacrifice of the Divine Lamb was to be inaugurated by this same his Death: the gift of Myrrh was expressive of the Death and Burial of an immortal Victim. The Holy Ghost, who inspired the Prophets, had guided the Magi in their selection of these three gifts. Let us listen to St. Leo, who speaking of this Mystery, says with his usual eloquence:

"O admirable Faith, which leads to Knowledge "and perfect Knowledge, and which was not taught "in the school of earthly wisdom, but was enlight-"ened by the Holy Ghost himself! For, whence "had they learnt the supernatural beauty of their "three Gifts?—they, that had come straight from "their own country, and had not, as yet, seen Jesus, "nor beheld, in his Infant Face, the Light which "directed them in the choice of their offerings? "Whilst the Star met the gaze of the bodily eye, "their hearts were instructed by a stronger light—"the ray of Truth. Before setting out on the "fatiguing journey, they knew Him, to whom were "due, by Gold, the honours of a King; by Incense, "the worship of God; by Myrrh, the faith in his "Mortal Nature."[1]

But these three gifts, which so sublimely express the three characters of the Man-God, are fraught with instruction for us. They signify three great

[1] Sermon the Fourth *On the Epiphany.*

virtues, which the Divine Infant found in the souls of the Magi, and to which he added increase by his grace. Gold signifies charity, which unites us to God; Frankincense prayer, which brings God into man's heart; and Myrrh self-abnegation, suffering, and mortification, whereby we are delivered from the slavery of corrupt nature. Find a heart that loves God, that raises herself up to him by prayer, that understands and relishes the power of the cross—and you have in that heart the worthiest offering which can be made to God, and one which he always accepts.

We, too, O Jesus! offer thee our treasure and our gifts. We confess thee to be God, and Priest, and Man. We beseech thee to accept the desire we have of corresponding to the love thou showest us by giving thee our love in return; we love thee, dear Saviour! do thou increase our love. Receive, also, the gift of our Prayer, for, though of itself it be tepid and poor, yet it is pleasing to thee because united with the prayer of thy Church: teach us how to make it worthy of thee, and how to give it the power of obtaining what thou desirest to grant: form within us the gift of prayer, that it may unceasingly ascend up like sweet Incense in thy sight. And, lastly, receive the homage of our contrite and humble hearts, and the resolution we have formed of restraining and purifying our senses by mortification and penance.

The sublime Mysteries, which we are celebrating during this holy season, have taught us the greatness of our own misery, and the immensity of thy love for us, and we feel more than ever the obligation we are under of fleeing from the world and its concupiscences, and of uniting ourselves to thee. The Star shall not have shone upon us in vain: it has brought us to thee, dear King of Bethlehem! and thou shalt be King of our hearts. What have we that we prize and hold dear, which we can hesitate to give thee in

return for the sweet infinite treasure of Thyself, which thou hast given to us?

Dear Mother of our Jesus! we put these our offerings into thy hands. The gifts of the Magi were made through thee, and they were pleasing to thy Son; thou must present ours to him, and he will be pleased with them, in spite of their poverty. Our love is deficient; fill up its measure by uniting it with thine own immense love. Second our prayer by thy maternal intercession. Encourage us in our warfare against the world and the flesh. Make sure our perseverance, by obtaining for us the grace of a continual remembrance of the sweet Mysteries which we are now celebrating; pray for us, that, after thine own example, we may *keep all these things in our hearts.* That must be a hard and depraved heart, which could offend Jesus in Bethlehem; or refuse him anything, now that he is seated on thy lap, waiting for our offering! O Mary! keep us from forgetting that we are the children of the Magi, and that Bethlehem is ever open to receive us.

Let us borrow the language of the ancient Liturgies, in order to give expression to the sentiments awakened in us by all these ineffable Mysteries. Let us begin with this Hymn on the Nativity of our Lord, left us by the saintly Bishop of Poitiers, Venantius Fortunatus.

HYMN.

Let all ages acknowledge that He is come, who is the reward of life. After mankind had carried the yoke of its cruel enemy, our Redemption appeared.	Agnoscat omne sæculum Venisse vitæ præmium; Post hostis asperi jugum Apparuit redemptio.
What Isaias foretold, has been fulfilled in the Virgin; an Angel announced the mystery to her, and the Holy Ghost filled her by his power.	Esaias quæ cecinit Completa sunt in Virgine: Annuntiavit Angelus, Sanctus replevit Spiritus.

Maria ventre concipit
Verbi fidelis semine :
Quem totus orbis non capit
Portant puellæ viscera.

Mary conceived in her womb, for she believed in the word that was spoken to her : the womb of a youthful maid holds Him, whom the whole earth cannot contain.

Radix Jesse floruit,
Et virga fructum edidit ;
Fœcunda partum protulit,
Et virgo mater permanet.

The Root of Jesse has given its flower, and the Branch has borne its fruit : Mary has given birth to Jesus, and the Mother is still the spotless Virgin.

Præsepe poni pertulit
Qui lucis auctor exstitit,
Cum Patre cœlos condidit,
Sub Matre pannos induit.

He that created the light suffers himself to be laid in a manger ; He that, with the Father, made the heavens, is now wrapt by his Mother's hand in swaddling-clothes.

Legem dedit qui sæculo,
Cujus decem præcepta sunt,
Dignando factus est homo
Sub Legis esse vinculo.

He that gave to the world the ten commandments of the law, deigns, by becoming Man, to be under the bond of the law.

Adam vetus quod polluit
Adam novus hoc abluit :
Tumens quod ille dejicit
Humillimus hic erigit.

What the old Adam defiled, that the new Adam has purified ; and what the first cast down by his pride, the second raised up again by his humility.

Jam nata lux est et salus,
Fugata nox et victa mors,
Venite gentes, credite,
Deum Maria protulit.
Amen.

Light and salvation are now born to us, night is driven away, and death is vanquished : oh ! come, all ye people, believe ; God is born of Mary. Amen.

The Mozarabic Breviary contains the following eloquent prayer.

PRAYER.

Deus, Dei Filius, Patris ineffabilis Virtus, qui novo sidere in Gentibus Rex regum ostenderis magnus, et in civitate illa beata appares gloriosus : quem insulæ tremunt : cui principes et nationes Gentium obsequuntur, dum tibi omnia

O God, Son of God, the ineffable Power of the Father, who, by the rising of a new star, didst reveal thyself to the Gentiles as the King of kings, and now art seen in thy glory in that happy city above : O thou before whom the islands tremble, and the Gentile

princes and nations bow in homage, and to whom all kingdoms are subject, and at whose feet all kings lay down their crowns: vouchsafe now, by thy grace, to show thyself in thy mercy to our souls, and manifest thyself by our lives: that having within us the first-fruits of the Spirit, we may ever offer thee such gifts, as thereby to merit to enter, with hearts well-pleasing to thee, into the blessed Jerusalem, and by offering thee now the most pure gold of our works, we may deserve to be partakers of thy kingdom. Amen.

regna cedunt, tibi regum diademata substernuntur; dignare jam gratia nostris te ostendere sensibus pium, et in conversationibus manifestum: ut primitias Spiritus habentes, ea tibi semper munera dedicemus, per quæ introire beatam illam Hierusalem placitis cordibus mereamur, ut tibi mundissimum aurum nostrorum operum deferentes, regni tui mereamur esse participes. Amen.

We take the following Sequence from the Paris Missal of 1584.

SEQUENCE.

There is sung in the highest heavens: *Glory be to the newborn King*, by whom peace is restored between heaven and earth.

In excelsis canitur
Nato Regi gloria,
Per quem terræ redditur
In cœlo concordia.

Rightly do we keep the Birth-day of Jesus as a feast; for, by his birth, the grace of the new law is born.

Jure dies colitur
Christi natalitia,
Quo nascente, nascitur
Novæ legis gratia.

He, our Mediator, is given to us to be the reward of our salvation: he takes upon himself our nature, refusing only the being like us in our sin.

Mediator nobis datus
In salutis præmium,
Non naturæ, sed reatus
Effugit consortium.

As a star loses nothing of its brightness by giving forth its ray; so neither does Mary suffer the loss of her purity by giving birth to her Son.

Non amittit claritatem
Stella fundens radium,
Nec Maria castitatem,
Pariendo Filium.

Who is the Stone cut from the mountain and not by the hand of man, if not our Jesus, who was of the line of kings,

Quis de monte lapis cæsus
Sine manu, nisi Jesus
Qui de Regum linea,

Sine carnis opere,
De carne puerperæ
Processit virginea?
Solitudo gaudeat,
Et desertum floreat:
Virga Jesse floruit.
Radix virgam, virga florem,
Virgo profert Salvatorem,
Sicut Lex præcinuit.
Radix David typum gessit:
Virga, matris quæ processit
Ex regali semine.
Flos est Puer nobis natus,
Jure flori comparatus
Præ mira dulcedine.

In præsepe reclinatur,
Cujus ortus celebratur
Cœlesti præconio.
Cœli cives jubilant,
Dum pastores vigilant
Sub noctis silentio.

Cuncta laudes intonant
Super partum Virginis.

Lex et psalmi consonant
Prophetarum paginis.

Angelorum et pastorum,
Stellæ simul et Magorum
Concordant indicia.

Reges currunt Orientis
Ad præsepe vagientis,
Gentium primordia.
Jesu puer immortalis,
Ex terreno temporalis,
Nos ab hujus vitæ malis
Tu potenter erue.

Tu, post vitam hanc mortalem,
Sive mortem hanc vitalem,
Vitam nobis immortalem
Clementer restitue. Amen.

And was born from the womb of his Virgin-Mother, after she had virginally conceived?

Let the wilderness be glad, and the desert bloom;—the rod of Jesse has flowered.

As was foretold in the Law, the Root has yielded its Branch, the Branch its Flower, and the Virgin our Saviour.

The Root was the figure of David: the Branch was the type of Mary, who was born of a kingly race.

The Flower is the Child that is born unto us, well likened to a flower, by reason of his wonderful sweetness.

He, whose birth is celebrated by the heavenly spirits, is laid in a manger!

The citizens of heaven are in jubilee, whilst the Shepherds are keeping watch in the still night.

Let all creatures give forth praise for that the Virgin has given birth to her Son.

The law and the psalms harmonise with the writings of the Prophets.

The Angels and the Shepherds, the Star and the Magi, all agree in proclaiming the Birth.

The Eastern Kings run to the Crib of the Babe—they are the first-fruits of the Gentiles.

O Jesus, immortal Babe! born in time because thou wouldst assume our nature, snatch us, by thy power, from this life's woes.

After this our mortal life, or rather this living death, mercifully restore unto us that life which is immortal. Amen.

St. Ephrem, the holy Deacon of Edessa, thus continues his admirable dialogue between Mary and the Magi.

HYMN.

— Tell me, I beg of you as friends, how the mystery was declared to you in your country, and who it was that told you to come to me.

—A star of great size appeared to us, more brilliant far than other stars; its light illumined our land, and it was an announcement to us, that the King was born.

—Tell not this, I pray you, in these our parts, lest the kings of the earth should hear it, and plot, in their envy, against the Child.

— Fear not, O Virgin! for thy Son shall be master of all crowns, and shall crush them; neither shall the envy of kings be able to hurt him.

— I fear that unclean wolf Herod, lest perhaps he bring grief upon me, and draw his sword to cut from off its vine my sweet though not yet ripened Fruit.

— Fear not Herod, for his throne shall be o'erthrown by thy Son, and his reign shall be short, and his crown shall fall from his head.

— Jerusalem is a torrent of blood, and all that are good are slain; if this be known, the city will plot against my Child. I pray you, then, whisper these things, and noise them not abroad.

— All blood-sheddings shall cease stayed, and all weapons unsheathed by the hand of thy

Totum mysterium ut actum est apud vos in regione vestra, aperite nunc mihi, ut amici: et quis vocabit vos, ut ad me veniretis?

Magna stella nobis apparuit, reliquis multo splendidior stellis, cujus lumine nostra terra est inflammata, et quod Rex ortus sit, nobis annuntiavit.

Nollem, vos quæso, loquamini hæc in regione nostra, ne sentientes Reges terræ, machinentur sua invidia adversus puerum.

Ne timeas, Virgo, quia omnia diademata solvet Filius tuus, eaque pessumdabit, nec sua invidia nocumentum inferre illi valebunt.

Herodem timeo, lupum pollutum, ne me perturbet, gladium stringat, quo præcidat dulcem botrum adhuc immaturum.

Herodem ne timeas: per Filium enim tuum subvertetur ejus thronus, et statim atque regnabit, destruetur, et ejus diadema decidet.

Torrens sanguinis est Hierusalem, in eaque optimi quique cadunt: quare si hoc præsenserit, machinabitur in illum; ideoque secreto loquamini, precor, et ne tumultuetis.

Torrentes omnes, et lanceæ etiam per manus Filii tui sedabuntur, et Hieroso-

lymæ obstupescet gladius, et nisi voluerit, non cadet.

Scribæ et sacerdotes Hierusalem, qui sanguinem subdole effundere solent, excitabunt forte lethale litigium adversum me, et adversum puerum : Magi, quæso, silete.

Scribæ et sacerdotes nequaquam valebunt sua invidia Filio tuo nocere ; et per ipsum solvetur eorum sacerdotium, et solemnitates eorum cessabunt.

Angelus apparuit mihi, quando concepi puerum ; quod Rex sit Filius meus, et quod ab alto sit ejus diadema, et non solvetur, ipse quoque explicavit mihi ut et vobis.

Angelus igitur, quem dicis, ipse venit sub specie sideris et apparuit nobis, atque annuntiavit quod Puer major sit et splendidior stellis.

Coram vobis ecce aperio aliud arcanum, ut confirmemini ; scilicet virgo peperi filium, Filiumque Dei ; euntes prædicate ipsum.

Jam nos prædocuit stella, nativitatem ejus extra ordinem esse naturæ, et super omnia esse Filium tuum, eumdemque etiam Filium esse Dei.

Pacem referte in terram vestram ; pax gliscat in finibus vestris : veraces veritatis nuntii habeamini in toto itinere vestro.

Son ; Jerusalem's sword shall be stupefied, powerless to strike, unless by his consent.

— The Scribes and Pharisees of Jerusalem are skilled in secret murders, and may stir up some deadly purposes 'gainst me and the Child. Be silent, Magi, I beseech you.

— Not so : the envious Scribes and Pharisees shall not have power to injure thy Child ; nay, he will take away their priesthood, and put an end to their solemn feasts.

— An Angel appeared to me when I conceived my Babe ; he told me, as he told you, that my Child is King, and that his throne is from above, and shall never have an end.

— This Angel, then, of whom thou speakest, is he that appeared to us under the figure of the star, and told us that thy Son is greater and brighter than the stars.

— Lo, now, I will reveal to you another secret, that you may take fresh courage : I have given birth to my Child, who is the Son of God, and yet am I a Virgin. Go forth, and preach his name to the nations.

— All this was taught us by the Star : it told us that his birth was beyond the course of nature, and that thy Son is above all creatures, and that he is the Son of God.

— Take peace back with you to your land ; may peace be in your territories ; may you be the truthful messengers of the Truth on all your journey.

— May the peace of thy Son, which brought us hither, lead us back safe to our country; and, when his kingdom shall be declared to the world, may he visit our land, and bless it.

Pax Filii tui nos reducat incolumes in regionem nostram, ut duxit; et cum imperium ejus mundo manifestabitur, invisat terram nostram, et benedicat illi.

— May Persia rejoice at your tidings, and Assyria be glad in your return; and when the kingdom of my Son shall be declared, he shall set his standard in your land.

Gaudeat Persis vestro nuntio, exsultet Assyria vestro reditu; et quando regnum Filii mei manifestabitur, in regione vestra suum collocabit vexillum.

Let us turn to this tender Mother, and sing to her this Hymn of the Greek Church, which breathes so sweetly the unction and piety of St. Joseph the Hymnographer.

XV. DIE JANUARII.

Tossed by the troublesome attacks of my passions, as by so many storms, and buffeted by the blows of my sins as by angry billows, I lovingly fly to thy untiring protection, O Maid most worthy of all praise. Have pity on me, and save me, O ever spotless Virgin!

Molestissimis passionum insultibus, quasi tempestatibus exagitatus, et peccatorum ictibus quasi fluctibus concussus, ad indefessam protectionem tuam confugio cum affectu, o puella omni laude dignissima: miserere mei, et salva me, o Virgo perpetua.

When the God of purity found thee, O spotless Virgin, in the lowly valleys as the rose that breathes forth sweet fragrance, he dwelt within thee, and filled the human race with the most delicious perfume.

Cum te tamquam rosam redolentem purus ille in convallibus reperisset, o inviolata; in medio tui habitavit, humanum genus suavissimo replens odore.

Turn the faculties of my soul, O most pure one, to the divine commandments of Him who shone forth from thy womb, and, by thy prayers, deliver me from the storm of this life's scandals.

Dirige motus animæ meæ, o purissima, ad divina illius præcepta qui ex utero tuo coruscavit, atque a tempestate scandalorum hujus vitæ eripe me intercessionibus tuis.

Omnium Dominum Emmanuel sine viri opera peperisti, manens Virgo post partum, o Virgo mater. Eumdem incessanter exora ut ab hostium invasionibus liberentur illi qui confugiunt sub protectionem tuam.

Verbum quod æquale est in operatione et in throno Genitori suo, ex visceribus tuis corporasti, o casta; atque inde propter ineffabilem misericordiam suam, totam naturam nostram assumpsit.

Prolem tuam laudamus, o benedicta, per quam ab antiqua damnatione redempti sumus; te vero beatificamus, o divina felicitate cumulatissima; quam solam dilexit ille qui est benedictus, ac supergloriosus.

Fluvium perennem nobis effundis recurrentibus ad te, o casta; cujus uberem gratiam delibantes, partum tuum laudamus, o inviolatissima, et superexaltamus in omnia sæcula.

Lucis habitaculum venter tuus factus est, per quam sedentes in tenebris viderunt lumen: unde te incessabili voce semper laudamus, o Dei Mater; et cum affectu veneramur te spem animarum nostrarum.

Thou didst virginally bring forth our Emmanuel, the Lord of all, O Virgin-Mother, and didst remain a Virgin after thy delivery. Pray to him unceasingly, that they who fly to thy protection, may be freed from the attacks of their enemies.

O chaste Virgin! thou didst, from thy womb, clothe with a human body Him who is the Word, equal to his Father in works and in majesty; from thee, by reason of his unspeakable mercy, did he assume our entire human nature.

O Blessed Mother! we praise thy Son, who redeemed us from the old curse. We bless thee, O blessed by God above all women, who art loved above all by Him who is blessed and glorious above all.

Thou pourest forth an ever-flowing stream on us who have recourse to thee, O Virgin-Mother! Refreshed by its plentiful grace, we praise thy Son, O purest Maid, and we extol him above all for ever.

Thy womb was made the dwelling-place of Light, whereby they saw the light that sat in darkness. Therefore, do we ever praise thee with our unceasing hymns, O Mother of God, and devoutly venerate thee, the hope of our hearts.

The Church makes commemoration, to-day, of the holy Pope and Martyr Hyginus. He held the Apostolic Chair under the reign of Antoninus, and closed

his four-years' Pontificate by martyrdom. We have no history of his life, but we venerate in him one of the links of that grand chain of Pontiffs, which unites us, by St. Peter, to our Lord Jesus Christ. The whole weight of the government of the Church was upon his shoulders, and he was courageous and faithful in the discharge of his duties; his reign was during the age of Persecution, when to be Pope was to be a victim of tortures and death. As we have already said, he soon won his Palm, and was associated in heaven with the three Magi, who had, before leaving this world, preached the gospel in Greece, the country of our Saint. Let us ask him to bless the offerings we are making to the Divine Infant of Bethlehem, and to pray for us, that we may obey this sweet King, who asks us to give him, not our blood by martyrdom, but our hearts by charity.

Let us honour the memory of this holy Pope, and say with the Church:

ANT. This Saint fought, even unto death, for the law of his God, and feared not the words of the wicked; for he was set upon a firm rock.

ANT. Iste Sanctus pro lege Dei sui certavit usque ad mortem, et a verbis impiorum non timuit; fundatus enim erat supra firmam petram.

LET US PRAY.

Have regard, O Almighty God, to our weakness; and whereas we sink under the weight of our own doings, let the glorious intercession of blessed Hyginus, the Martyr and Bishop, be a protection to us. Through Christ our Lord. Amen.

OREMUS.

Infirmitatem nostram respice, omnipotens Deus, et quia pondus propriæ actionis gravat, beati Hygini Martyris tui atque Pontificis intercessio gloriosa nos protegat. Per Christum Dominum nostrum. Amen.

January 12.

THE SEVENTH DAY

WITHIN THE OCTAVE OF THE EPIPHANY.

Having laid their offerings at the feet of Jesus, as the sign of the alliance they had, in the name of all mankind, contracted with him, and laden with his graces and blessings, the Magi take their leave of the Divine Babe; for such was his will. They take their departure from Bethlehem, and the rest of the world seems a wilderness to them. Oh! if they might be permitted to fix their abode near the new-born King and his incomparable Mother!—but no; God's plan for the salvation of the world requires that everything savouring of human pomp and glory should be far from Him, who had come to take upon himself all our miseries.

Besides, they are to be the first messengers of the Gospel; they must go and tell to the Gentiles that the Mystery of Salvation has begun, that the earth is in possession of its Saviour, and that their salvation is nigh at hand. The Star does not return to them; they needed it to find Jesus; but, now, they have him in their hearts, and will never lose him. These three men are sent back into the midst of the Gentile-world, as the leaven of the Gospel, which, notwithstanding its being so little, is to leaven the whole paste.[1] For their sakes, God will bless the nations

[1] St. Matth. xiii. 33.

of the earth; from this day forward, infidelity will lose ground, and faith will progress; and, when the Blood of the Lamb having been shed, Baptism shall be promulgated, the Magi shall be, not merely *men of desire*, but perfect Christians, initiated into all the Mysteries of the Church.

The ancient tradition, which is quoted by the author of *The Imperfect Work on St. Matthew*, which is put in all the editions of St. John Chrysostom, and was probably written about the close of the 6th century—tells us that the three Magi were baptised by St. Thomas the Apostle, and devoted themselves to the preaching of the Gospel. But we scarcely need a tradition on such a point as this. The vocation of these three Princes could never be limited to the mere privilege of being the first, among the Gentiles, to visit the eternal King, who had come down from heaven to be born on this earth and show himself to his creatures; a second vocation was the consequence of the first, the vocation of preaching Jesus to men.

There are many details relating to the life and actions of the Magi, after they had become Christians, which have been handed down to us; but we refrain from mentioning them, as not being sufficiently ancient or important traditions, to have induced the Church to give them place in her Liturgy. We would make the same observation with regard to the names assigned to them of *Melchior, Gaspar,* and *Balthassar;* the custom of thus naming them is too modern to deserve credit; and though it might be indiscreet to deny that these were their true names, it seems very difficult to give proofs of their correctness.

The Relics of these holy Kings were translated from Persia to Constantinople, under the first christian Emperors, and, for a long time, were kept in the Church of Saint Sophia. At a later period, they were

translated to Milan, when Eustorgius was Bishop of that City. There they remained till the 12th century, when, through the influence of the Emperor Frederic Barbarossa, they were translated to the Cathedral Church of Cologne, by Reynold, Archbishop of that metropolitan See. The Relics are in a magnificent Shrine, perhaps the finest specimen now extant of medieval metallic-art, and the superb Cathedral, where it is religiously kept, is, by its size and architectural beauty, one of the grandest Churches of the Christian world.

Thus have we followed you, O blessed Magi! Fathers of the Gentile-world! from your first setting out from the East for Bethlehem, to your return to your own country, and even to your sacred resting-place, which the goodness of God has made to be in this cold West of ours. It was the love of children for their parents that made us thus cling to you. Besides, were we not ourselves in search of that dear King, whom you so longed for and found? Blessed be those ardent desires of yours, blessed be your obedience to the guidance of the Star, blessed be your devotion at the Crib of Jesus, blessed be the gifts you made him, which while they were acceptable to God were full of instruction to us! We revere you as Prophets, for you foretold the characters of the Messias by the selection of your three gifts. We honour you as Apostles, for you preached, even to Jerusalem herself, the Birth of the humble Jesus of Bethlehem, of that Jesus whom his Disciples preached not till after the triumph of his Resurrection. We hail you as the Spring-Flowers of the Gentile-world, but Flowers which produced abundant and rich fruits, for you brought over entire nations and countless people to the service of our divine King. Watch over us, and protect the Church. Be mindful of those Eastern countries, whence rises to the earth the light of day, the beautiful image of

your own journey towards Bethlehem. Bless this Western world of ours, which was buried in darkness when you first saw the Star, and is now the favoured portion of God's earth, and on which the Divine Sun of Justice pours forth his brightest and warmest rays. Faith has grown weak among us; re-enkindle it. Obtain of the divine mercy, that the West may ever send forth her messengers of salvation to the south, and north, and even to that infidel East, where are laid the tents of Sem, and where the light that you gave her has been long extinguished by her apostacy. Pray for the Church of Cologne, that illustrious sister of our holiest Churches in the West; may she preserve the faith, may she defend her sacred rights and liberty; may she be the bulwark of Catholic Germany, and be ever blessed by the protection of her Three Kings, and the patronage of the glorious Ursula and her virginal army. Lastly, we beseech you, O venerable Magi! to introduce us to the Infant Jesus, and his Blessed Mother; and grant us to go through these forty days, which the Church consecrates to the Mystery of Christmas, with hearts burning with love for the Divine Child, and may that same love abide with us during the pilgrimage of our life on this earth.

To-day, also, we will make use of the formulas employed by the several ancient Churches in honour of the Mystery of the Epiphany. Our first selection is a Hymn written by the great Fulbert of Chartres.

HYMN.

"I bring you tidings from heaven above: Christ, the Ruler of the earth, is born in Bethlehem of Juda: for thus was it foretold by the Prophet."

Nuntium vobis fero de supernis;
Natus est Christus, Dominator orbis,
In Bethlehem Judæ; sic enim Propheta
Dixerat ante.

Hunc canit lætus chorus
Angelorum,
Stella declarat, veniunt Eoi
Principes, dignum celebrare
cultum,
Mystica dona.
Thus Deo, myrrham tri-
buunt sepulchro,
Auream Regi speciem de-
centi,
Dum colunt unum, memi-
nere Trino
Tres dare terna.

Gloriam trinæ monadi
canamus,
Cum Deo divæ Genitore
Proli,
Flamini necnon ab utroque
fuso
Corde fideli. Amen.

Thus sing the glad choir of Angels; the same is announced by the Star, and the Eastern Kings come to offer to Jesus the worthy homage of their mystic gifts.

They offer their Frankincense to him as to their God; the Myrrh honours his sepulchre; the Gold is the token of his Kingly character. Whilst thus worshipping One, the three offerers give three gifts to the Blessed Three.

Let us, too, sing praise to our Tri-Une God: glory to the Father, and to his divine Son, and to the Holy Spirit, who is sent into the hearts of the faithful by the Father and the Son. Amen.

The two following Prayers are taken from the Mozarabic Breviary.

PRAYER.

Tu es, Domine, stella veritatis oriens ex Jacob, homoque consurgens ex Israel: et in novo sidere ostenderis Deus, et in præsepio positus Deus et homo, unus crederis Christus: propter magnam misericordiam tuam visionis tuæ nobis proroga gratiam: appareat in nobis lucis tuæ radiabile signum, quod expellat omnes tenebras vitiorum: ut, qui visionis tuæ desiderio anhelamus, visionis tuæ præmio consolemur. Amen.

Thou, O Lord, art the Star of truth, that riseth out of Jacob, and the Man that springeth from Israel. In the new Star thou showest thyself as God, and, lying in the Crib God and Man, we confess thee to be the one Christ. In thy great mercy, grant us the grace of seeing thee, and show unto us the radiant sign of thy light, whereby all the darkness of our sins may be put to flight: that so, we who now languish with the desire of seeing thee, may be refreshed with the enjoyment of that blissful vision. Amen.

PRAYER.

The heavens are shining with the clear beauty of the stars, O Lord, and the very earth is made beautiful by a shining light, because thou didst vouchsafe to appear to the world from out thy holy dwelling-place. Remove, therefore, from our hearts all sadness, for unto this end art thou come, that thou mayest make all things new. Grant also that light unto our eyes, which may purify us and fit us to behold thee for ever. That thus, we who preach to the nations the glad joys of thy Apparition, may be made glad with thee in infinite joy. Amen.

Fulget, Domine, cœlum rutilum serenitate astrorum, terraque ipsa refulgenti lumine serenatur, quia apparere dignatus es mundo de habitaculo sancto tuo; sana ergo cordis nostri mœstitiam, quia ad hoc venisti, ut redimas universa: illudque nostris oculis lumen attribue, quo te purificati semper mereamur aspicere: ut qui Apparitionis tuæ gaudia lætabunda nuntiamus in gentibus, infinita tecum lætitia gaudeamus. Amen.

We take the following Sequence from the ancient Missals of the Churches of Germany.

SEQUENCE.

Our Saviour is born unto us! Let us solemnly celebrate his Birth-Day.

To us was he given, unto us was he born, and with us has he lived, He the light and salvation of the Gentiles.

In the beginning, Eve caused our death; but Jesus, by the merits of the human nature he assumed, has redeemed us.

Our first mother brought us woe; but Mary joyfully brought forth for us the fruit of life.

We neglected our heavenly Father, but he did not neglect us; he looked down upon us from heaven, and sent us his only Son.

Nato nobis Salvatore
Celebremus cum honore
Diem natalitium.

Nobis datus, nobis natus,
Et nobiscum conversatus,
Lux et salus gentium.

Eva prius interemit;
Sed Salvator nos redemit
Carnis suæ merito.

Prima parens nobis luctum,
Sed Maria vitæ fructum
Protulit cum gaudio.

Negligentes non neglexit,
Sed ex alto nos prospexit
Pater mittens Filium.

Præsens mundo, sed absconsus,
De secreto tamquam sponsus
Prodiit in publicum.

Gigas velox, gigas fortis,
Gigas nostræ victor mortis,
Accinctus potentia.

Ad currendam venit viam,
Complens in se prophetiam
Et Legis mysteria.

Jesu, nostra salutaris
Medicina, singularis
Nostra pax et gloria ;
Quia servis redimendis
Tam decenter condescendis,
Te collaudant omnia.

Amen.

This Jesus, though in the world, was hidden from the world ; but, at length, he came forth, as a Bridegroom from the nuptial chamber, and made himself known.

He is the Giant foretold by the Psalmist — swift, and strong, and vanquishing our death, for he was girt with power.

He came that he might run his course, and so verify the prophecy, and the mysteries of the Law.

Jesus, thou our saving medicine, our only Peace and glory !

May all creatures give thee praise, for that thou didst so mercifully condescend to redeem us thy servants !

Amen.

This beautiful canticle in honour of the Infant Jesus is from the pen of St. Ephrem, the sublime bard of the Syrian Church.

HYMN.

Hebrææ virgines assuetæ alias Jeremiæ Threnos recantare, pro lugubri suarum Scripturarum carmine, indidem acceptos lætitiæ hymnos hujusmodi refuderunt, Spiritu ipsarum ora movente :

Læta jam nunc oculos ab inferis attollat Eva hunc visura diem, in quo ipsius nepos vitæ auctor descendit extinctam Matris suæ genitricem excitaturus. Ado-

The Hebrew maidens, who heretofore had been wont to chant the Lamentations of Jeremias in the plaintive strain of their Scriptures, now borrowed from the same holy volume joyful thoughts, and, under the inspiration of the Holy Spirit, sang them thus in hymns :

" Let Eve, in Limbo, now raise up her eyes, and see this day, whereon one of her race, and He the author of life, descends to raise up from death the mother of his own

dear Mother. The adorable Infant crushed the head of the serpent, by whose poison Eve had perished.

"Sara, the fair Isaac's mother, foresaw thine Infancy, O Jesus, in her own son's crib; the lullaby she sang over him told the mysteries of thy Childhood, which were foreshadowed and prefigured in her own child. Thus did she sing: 'Sweet Babe! fruit 'of my prayers! I see in thee 'the Lord, who is hidden in 'thee as in his type: 'tis He 'receives the wishes and the 'prayers of pious hearts, and 'grants them their requests.'

"The Nazarite Samson, the youth of exceeding strength, was a figure of thy strength, O Jesus! He tore a lion to pieces, typifying the death thou didst slay, for thou didst crush death, and from its bitter entrails didst draw forth life, whose taste would be most sweet to us.

"Anna, too, pressed Thee to her bosom in the person of Samuel the Prophet, who was twice a figure of thy ministry; firstly, when he prefigured thy most just severity on the day when he slew King Agag, the figure of the devil, and cut him to pieces; secondly, by imitating thy mercy, though imperfectly, when he unceasingly shed his tears of loving and sincere compassion over the fall of Saul.

randus puer caput serpentis contudit, cujus illa olim infecta veneno periit.

A cunis decori Isaac, Sara mater tuam speculabatur infantiam, teque illo adumbratum suo mulcebat cantu; relegensque infantiæ tuæ mysteria in eo puero expressa: Euge, fili, votorum fructus meorum, cantabat; jam nunc video in te, qui latet in te Dominum, omnium piorum vota precesque suscipiens, et ratas efficiens.

Nazaræus Samson juvenis fortissimus tuæ fortitudinis umbra fuit; leonem laceravit, mortis quam concidisti typum; rupisti scilicet mortem, vitamque ex ejus amarissimo ventre exclusisti, cujus usura nobis futura erat jucundissima.

Anna pariter te in Samuele figuratum, suo non semel pectori oppressit, tum primum, quando tuam præsensit justissimam severitatem ab illo repræsentatam eo die, quo regem Agag in frusta dissectum occidit, expressam diaboli imaginem: tum iterum, quando tuam contemplabatur clementiam ab eodem velut rudiore manu descriptam, eo tempore quo Saülis ruinam piis et veris lacrymis lugere non destitit.

The Menæa of the Greek Church furnish us with these beautiful stanzas, in honour of the Holy Mother of God.

XVI. DIE JANUARII.

Terra inarata apparuisti, o augustissima, quæ spicam nobis protulisti, universi nutritorem Dominum Jesum, ex quo nos comedentes, ad vitam revocamur.

Deum ex te incarnatum videntes, o Virgo casta, Deiparam te proprie confitemur, quæ omnium reformationis, absque ulla dubitatione, causa fuisti.

Superessentialis ille, qui carnis erat expers, ex venerandis sanguinibus tuis incarnatus est, o castissima; et caro sine ulla mutatione factus, cum hominibus conversatus est.

Naturæ leges in te, o purissima Virgo, revera innovantur: Virgo quippe post partum manes, velut ante partum, Christum legislatorem enixa.

Miserabilis animæ meæ passionibus medere, o Dei Genitrix castissima; mentem tranquilla hostilibus invasionibus velut tempestatibus jactatam, et cor meum pacatum redde, o puella.

Rosam in medio spinarum te vere invenit in hujus mundi convallibus, o casta Virgo, Jesus omnium

O most august Queen! thou wast the untilled land that gavest us our Wheat, Jesus, the Lord and feeder of the universe; by eating this Bread we are restored to life.

Seeing our Lord made incarnate from thee, chaste Virgin! we confess thee to be in very deed the Mother of God, that didst thus become, we hesitate not to proclaim it, the cause of the regeneration of all things.

He, the Being above all beings, who was a pure spirit, took flesh to himself from thy pure blood, O Spotless Maid! and, remaining God as before, he was made Flesh, and lived among men.

Nature's laws were truly suspended in thee, most pure Virgin! for thou remainest a Virgin after thy delivery, as thou wast before it, for thou didst give birth to Him who is the giver of all laws, Christ.

Spotless Mother of God! heal the passions of my wretched soul: appease my mind, tossed by the attacks of my enemy as with tempests, and bring, O Virgin, peace unto my heart.

Jesus, the divine Husbandman of the world, found thee, chaste Virgin! in the lowly valley of this earth, growing

as a Rose amidst thorns. He entered thy womb, and was born of thee, refreshing us with the delicious fragrance of the knowledge of divine things.

O Virgin Mary! we acknowledge thee to be the mystic candlestick, on which was placed the Light inaccessible; thereby, thou hast enlightened the minds of all the faithful, and hast put to flight the darkness of sin.

Thus do we cry out to thee in words of thankful love: Hail, most pure dwelling of spiritual Light! Hail, cause of our union with God! Hail, destroyer of the curse! Hail, O thou that didst call from their exile the children of this earth!

plantator, atque ex utero tuo natus, nos divinæ cognitionis suavissimo perfudit odore.

Te spirituale candelabrum, quæ lucem inaccessibilem suscepisti, agnovimus, o Virgo Maria, quæ omnium fidelium animos illuminasti, et peccati tenebras eliminasti.

Vocibus gratiarum actione plenis ad te clamamus: Ave, immaterialis, lucis habitaculum purissimum; ave, causa deificationis omnium; ave, maledictionis dissolutio; ave, terrigenarum expulsorum revocatio.

JANUARY 13.

THE OCTAVE OF THE EPIPHANY.

THE thoughts of the Church, to-day, are fixed on the Baptism of our Lord in the Jordan, which is the second of the three Mysteries of the Epiphany. The Emmanuel *manifested* himself to the Magi, after having shown himself to the Shepherds; but this manifestation was made within the narrow space of a stable at Bethlehem, and the world knew nothing of it. In the Mystery of the Jordan, Christ *manifested* himself with greater publicity. His coming is proclaimed by the Precursor; the crowd, that is flocking to the river for Baptism, is witness of what happens; Jesus makes this the beginning of his public life. But who could worthily explain the glorious circumstances of this second Epiphany?

It resembles the first in this, that it is for the benefit and salvation of the human race. The Star has led the Magi to Christ; they had long waited for his coming, they had hoped for it; now, they believe. Faith in the Messias' having come into the world is beginning to take root among the Gentiles. But faith is not sufficient for salvation; the stain of sin must be washed away by water. *He that believeth and is baptised, shall be saved.*[1] The time is come, then, for a new *manifestation* of the Son of God, whereby there shall be inaugurated the great remedy, which is to give to Faith the power of producing life eternal.

Now, the decrees of divine Wisdom had chosen

[1] St. Mark, xvi. 16.

Water as the instrument of this sublime regeneration of the human race. Hence, in the beginning of the world, we find *the Spirit of God moving over the Waters*,[1] in order that they might "even then conceive "a principle of sanctifying power," as the Church expresses it in her Office for Holy Saturday.[2] But, before being called to fulfil the designs of God's mercy, this element of Water had to be used by the divine justice for the chastisement of a sinful world. With the exception of one family, the whole human race perished, by the terrible judgment of God, in the Waters of the Deluge.

A fresh indication of the future supernatural power of this chosen element was given by the Dove, which Noe sent forth from the Ark; it returned to him, bearing in its beak an Olive-branch, the symbol that peace was given to the earth by its having been buried in Water. But, this was only the announcement of the mystery; its accomplishment was not to be for long ages to come.

Meanwhile, God spoke to his people by many events, which were figurative of the future Mystery of Baptism. Thus, for example, it was by passing through the waters of the Red Sea, that they entered into the Promised Land, and during the miraculous passage, a pillar of a cloud was seen covering both the Israelites, and the Waters, to which they owed their deliverance.

But, in order that Water should have the power to purify man from his sins, it was necessary that it should be brought in contact with the sacred Body of the Incarnate God. The Eternal Father had sent his Son into the world, not only that he might be its Lawgiver, and Redeemer, and the Victim of its salvation—but that he might also be the Sanctifier of Water; and it was in this sacred element that he

[1] Gen. i. 2. [2] The Blessing of the Font.

would divinely bear testimony to his being his Son, and *manifest* him to the world a second time.

Jesus, therefore, being now thirty years of age, comes to the Jordan, a river already celebrated for the prophetic miracles which had been wrought in its waters. The Jewish people, roused by the preaching of John the Baptist, were flocking thither in order to receive a Baptism, which could, indeed, excite a sorrow for sin, but could not effect its forgiveness. Our divine King approaches the river, not, of course, to receive sanctification, for he himself is the author of all justice—but to impart to Water the power of bringing forth, as the Church expresses the mystery, a new and heavenly progeny.[1] He goes down into the stream, not, like Josue, to walk dry-shod through its bed, but to let its waters encompass him, and receive from him, both for itself and for the Waters of the whole earth, the sanctifying power which they would retain for ever. The saintly Baptist places his trembling hand upon the sacred head of the Redeemer, and bends it beneath the water; the Sun of Justice vivifies this his creature; he imparts to it the glow of life-giving fruitfulness; and Water thus becomes the prolific source of supernatural life.

But, in this the commencement of a new creation, we look for the intervention of the Three Persons of the Blessed Trinity. All Three are there. The heavens open; the Dove descends, not, as a mere symbol, prophetic of some future grace, but as the sign of the actual presence of the Holy Ghost, the Spirit of love, who gives peace to men and changes their hearts. The Dove hovers above the head of Jesus, overshadowing, at one and the same time, the Humanity of the Incarnate Word and the water which bathed his sacred Body.

The manifestation is not complete; the Father's

[1] The Blessing of the Font.

voice is still to be heard speaking over the Water, and moving by its power the entire element throughout the earth. Then was fulfilled the prophecy of David: *The Voice of the Lord is upon the waters; the God of majesty hath thundered. The Voice of the Lord breaketh cedars,* (that is, the pride of the devils). *The Voice of the Lord divideth the flame of fire,* (that is, the anger of God). *The Voice of the Lord shaketh the desert, and maketh the flood to dwell,* (that is, announces a new Deluge, the Deluge of divine Mercy).[1] And what says this Voice of the Father? *This is my beloved Son, in whom I am well pleased.*[2]

Thus was the Holiness of the Emmanuel *manifested* by the presence of the Dove and by the voice of the Father, as his Kingly character had been previously *manifested* by the mute testimony of the Star. The mystery is accomplished, the Waters are invested with a spiritual purifying power, and Jesus comes from the Jordan and ascends the bank, raising up with himself the world, regenerated and sanctified, with all its crimes and defilements drowned in the stream. Such is the interpretation and language of the Holy Fathers of the Church regarding this great event of our Lord's Life.

The Feast of the Epiphany celebrates this wonderful mystery of Jesus' Baptism; and we cannot wonder at the Eastern Church having selected this Day for one of the solemn administrations of the sacrament of Baptism. The same custom was observed, as we learn from ancient documents, in certain Churches in the West. John Mosch tells us, that, as regards the Oriental Church, the Font was more than once miraculously filled with water on the Feast of the Epiphany, and that immediately after having administered the Sacrament, the people saw the water disappear. The Roman Church, even so early as the

[1] Ps. cxxviii. 3, 5, 7, 8, 10. [2] St. Matth. iii. 17.

time of St. Leo, decreed that Easter and Pentecost should be the only two days for the solemn administration of Baptism; but the custom of blessing the baptismal water with great solemnity on the Epiphany was still retained, and is observed even now in some parts of the West.

The Eastern Church has always religiously observed it. Amidst all the pomp of sacred rites, accompanied by his Priests and Ministers, who are clothed in the richest vestments, and followed by the whole people, the Bishop repairs to the banks of a river. After reciting certain beautiful prayers, which we regret not being able to offer to our readers, the Bishop plunges into the water a Cross richly adorned with precious stones; it represents our Lord being baptised by St. John. At St. Petersburg, the ceremony takes place on the river Neva, and it is through a hole made on the ice that the Metropolitan dips the Cross into the water. This same ceremony is observed by those Churches in the West, which have retained the custom of blessing the baptismal water on this Feast.

The faithful are very anxious to carry home with them the water of the stream thus sanctified; and St. John Chrysostom, in his twenty-fourth Homily, on the Baptism of Christ, speaks to his audience of the circumstance, which was well known by all of them, of this water never turning corrupt. The same has been often seen in the Western Church.

Let us honour our Lord in this second *Manifestation* of his divinity, and thank him, with the Church, for his having given us both the Star of Faith which enlightens us, and the Water of Baptism which cleanses us from our iniquities. Let us lovingly appreciate the humility of our Jesus, who permits himself to be weighed down by the hand of a mortal man, in order, as he says himself, that he might *fulfil all justice*;[1] for having taken on himself the likeness

[1] St. Matth. iii. 15.

of sin, it was requisite that he should bear its humiliation, that so he might raise us from our debasement. Let us thank him for this grace of Baptism, which has opened to us the gates of the Church both of heaven and earth; and let us renew the engagements we made at the holy Font, for they were the terms on which we were regenerated to our new life in God.

MASS OF THE OCTAVE OF THE EPIPHANY.

The Introit, Epistle, Gradual and Alleluia-Verse, Offertory, Preface, and Communion, are the same as on the Feast.

INTROIT.

Behold the Lord the ruler is come; and dominion, power, and empire are in his hand.

Ps. Give to the king thy judgment, O God, and to the king's son thy justice. ℣. Glory. Behold.

Ecce advenit dominator Dominus; et regnum in manu ejus, et potestas, et imperium.

Ps. Deus, judicium tuum Regi da, et justitiam tuam filio Regis. ℣. Gloria Patri. Ecce advenit.

In the Collect, the Church prays that her children may have the grace of becoming like to Jesus, who *appeared* in the Jordan, filled, indeed, with the Holy Ghost, and the object of the Heavenly Father's love, but, at the same time, truly Man like us, and faithful in *the fulfilment of all justice.*

COLLECT.

O God, whose Only Begotten Son appeared in the substance of our flesh: grant, we beseech thee, that we may be interiorly reformed by him, whom we confess to have outwardly taken our flesh on himself. Who liveth, *&c.*

Deus, cujus Unigenitus in substantia nostræ carnis apparuit: præsta, quæsumus, ut per eum, quem similem nobis foris agnovimus, intus reformari mereamur. Qui tecum.

EPISTLE.

Lectio Isaiæ Prophetæ.

Cap. LX.

Surge, illuminare, Jerusalem; quia venit lumen tuum, et gloria Domini super te orta est. Quia ecce tenebræ operient terram, et caligo populos; super te autem orietur Dominus, et gloria ejus in te videbitur. Et ambulabunt gentes in lumine tuo, et Reges in splendore ortus tui. Leva in circuitu oculos tuos, et vide: omnes isti congregati sunt, venerunt tibi; filii tui de longe venient, et filiæ tuæ de latere surgent. Tunc videbis et afflues, et mirabitur et dilatabitur cor tuum, quando conversa fuerit ad te multitudo maris, fortitudo gentium venerit tibi. Inundatio camelorum operiet te, dromadarii Madian et Epha. Omnes de Saba venient, aurum et thus deferentes, et laudem Domino annuntiantes.

Lesson from Isaias the Prophet.

Ch. LX.

Arise, be enlightened, O Jerusalem; for thy light is come, and the glory of the Lord is risen upon thee. For behold darkness shall cover the earth, and a mist the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall walk in thy light, and Kings in the brightness of thy rising. Lift up thine eyes round about, and see: all these are gathered together, they are come to thee; thy sons shall come from afar, and thy daughters shall rise up at thy side. Then shalt thou see and abound, and thy heart shall wonder and be enlarged, when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee. The multitude of camels shall cover thee, the dromedaries of Madian and Epha: all they from Saba shall come, bringing gold and frankincense, and showing forth praise to the Lord.

GRADUAL.

Omnes de Saba venient, aurum et thus deferentes, et laudem Domino annuntiantes.

℣. Surge et illuminare, Jerusalem, quia gloria Domini super te orta est.

Alleluia, alleluia.

℣. Vidimus stellam ejus in Oriente, et venimus cum muneribus adorare Dominum. Alleluia.

All shall come from Saba, bringing gold and frankincense, and publishing the praises of the Lord.

℣. Arise, and be enlightened, O Jerusalem, for the glory of the Lord is risen upon thee.

Alleluia, alleluia.

℣. We saw his star in the East, and are come, with our offerings, to adore the Lord. Alleluia.

GOSPEL.

Sequel of the holy Gospel according to John.

Ch. I.

At that time: John saw Jesus coming to him, and he saith: Behold the Lamb of God, behold him who taketh away the sins of the world. This is he of whom I said: After me there cometh a man, who is preferred before me; because he was before me. And I knew him not, but that he may be made manifest in Israel, therefore am I come baptising with water. And John gave testimony, saying: I saw the Spirit coming down as a dove from heaven, and he remained upon him. And I knew him not; but he who sent me to baptise with water, said to me: He upon whom thou shalt see the Spirit descending and remaining upon him, he it is that baptiseth with the Holy Ghost. And I saw: and I gave testimony, that this is the Son of God.

Sequentia sancti Evangelii secundum Joannem.

Cap. I.

In illo tempore: vidit Joannes Jesum venientem ad se, et ait: Ecce Agnus Dei, ecce qui tollit peccatum mundi. Hic est de quo dixi: Post me venit vir, qui ante me factus est; quia prior me erat. Et ego nesciebam eum; sed ut manifestetur in Israel, propterea veni ego in aqua baptizans. Et testimonium perhibuit Joannes, dicens: Qui vidi Spiritum descendentem quasi columbam de cœlo, et mansit super eum. Et ego nesciebam eum, sed qui misit me baptizare in aqua, ille mihi dixit: Super quem videris Spiritum descendentem, et manentem super eum, hic est qui baptizat in Spiritu Sancto. Et ego vidi: et testimonium perhibui, quia hic est Filius Dei.

O Lamb of God! thou didst enter into the stream to purify it, the Dove came down from heaven, for thy sweet meekness attracted the Spirit of love; and having sanctified the Waters, the mystery of thy Baptism was over. But, what tongue can express the prodigy of mercy effected by it! Men have gone down, after thee, into the stream made sacred by contact with thee; they return regenerated; they were wolves, and Baptism has transformed them into lambs. We were defiled by sin, and were unworthy to stand near thee, the spotless Lamb; but the waters of the holy Font have been poured upon us,

and we are made as the sheep of the Canticle, which *come up from the washing fruitful, and none is barren among them*;[1] or, *as doves upon the brooks of water*, white and spotless as though they had been *washed with milk, sitting near the plentiful streams!*[2] Preserve us, O Jesus, in this white robe which thou hast put upon us. If, alas! we have tarnished its purity, cleanse us by that second Baptism, the Baptism of Penance. Permit us, too, dear Lord, to intercede for those countries to whom thy Gospel has not yet been preached; let this *river of peace*,[3] the waters of Baptism, flow out upon them, and inundate the whole earth. We beseech thee, by the glory of thy *manifestation* at thy Baptism, forget the crimes of men, which have hitherto caused the Gospel to be kept from those unhappy countries. Thy heavenly Father bids every creature *hear thee*; speak, dear Jesus! to every creature.

OFFERTORY.

Reges Tharsis et insulæ munera offerent, Reges Arabum et Saba dona adducent: et adorabunt eum omnes Reges terræ; omnes gentes servient ei.

The Kings of Tharsis and the islands shall offer presents, the Kings of the Arabians and of Saba shall bring gifts: and all the Kings of the earth shall adore him; all nations shall serve him.

In the Secret, the Church once more proclaims the divine Manifestation, and begs that the Lamb, who, by his Sacrifice, has enabled us to offer God an acceptable oblation, may graciously receive it at our hands.

SECRET.

Hostias tibi, Domine, pro nati Filii tui Apparitione deferimus, suppliciter exorantes; ut sicut ipse nostrorum auctor est mune-

We offer sacrifice to thee, O Lord, in remembrance of the Manifestation of thy Son, humbly beseeching thee; that as our Lord Jesus Christ is the

[1] Cant. iv. 2. [2] *Ibid.* v. 12. [3] Is. lxvi. 12.

author of what we offer, so he may mercifully receive the same. Who liveth, *&c.*

rum, ita sit ipse misericors et susceptor, Jesus Christus Dominus noster. Qui tecum.

COMMUNION.

We have seen his star in the East, and are come with offerings to adore the Lord.

Vidimus stellam ejus in Oriente, et venimus cum muneribus adorare Dominum.

While giving thanks for the heavenly nourishment just received, the holy Church prays for the unceasing help of that divine Light, which has *appeared* to her, and which will enable her to contemplate the purity of the Lamb, and to love him as he deserves.

POSTCOMMUNION.

May thy heavenly light, we beseech thee, O Lord, go before us at all times, and in all places; that we may contemplate with a clear sight, and receive with due affection, the mystery whereof thou hast been pleased we should partake. Through, *&c.*

Cœlesti lumine, quæsumus, Domine, semper et ubique nos præveni; ut mysterium, cujus nos participes esse voluisti, et puro cernamus intuitu, et digno percipiamus affectu. Per Dominum.

Let us, once more, sing the praises of the divine Epiphany—the Theophany. Let us make a concert, as it were, of the Liturgies of all the Churches. St. Hilary of Poitiers shall be our first chanter, in the Hymn he has written on the three mysteries of this great Octave.

HYMN.

Jesus, the merciful Redeemer of all nations, shone forth on this day; let the faithful of every race celebrate him in their songs of praise.

A Star, shining in the heavens, announces his Birth; it leads the way, and guides them to his Crib.

Jesus refulsit omnium
Pius Redemptor gentium;
Totum genus fidelium
Laudes celebret dramatum.

Quem stella natum fulgida
Monstrat micans in æthera,
Magosque ducit prævia
Ipsius ad cunabula.

Illi cadentes parvulum
Pannis adorant obsitum,
Verum fatentur ut Deum,
Munus ferendo mysticum.

Prostrating, they adore the Infant wrapped in swaddling clothes; they confess him to be the true God, offering him their mystic gifts.

Denis ter annorum cyclis,
Jam parte vivens temporis,
Lympham petit baptismatis,
Cunctis carens contagiis.

Thirty years of his life had passed, and He, the infinitely pure God, seeks the laver of baptism.

Felix Joannes mergere
Illum tremiscit flumine,
Potest suo qui sanguine
Peccata cosmi tergere.

John, the favoured Baptist, trembles as he bends the head of Jesus beneath the waters—that Jesus whose Blood was to purify the whole earth from its sins.

Vox ergo Prolem de polis
Testatur excelsa Patris,
Virtus adestque Pneumatis,
Sancti datrix charismatis.

The divine voice of the Father is heard from heaven, bearing testimony to his Son; and the Holy Spirit, too, is present, the giver of holy grace.

Nos, Christe, subnixa prece
Omnes, precamur, protege,
Qui præcipis rubescere
Aquas potenter hydriæ.

We beseech thee in humble supplication, O Jesus! protect thy people; we ask it of thee by the power thou didst show when thou didst command the water to be changed into wine.

Laus Trinitati debita,
Honor, potestas omnium,
Perenniter sint omnia
Per sæculorum sæcula.
Amen.

May praise, honour, and all power be to the Trinity for ever and for ever.
Amen.

The Ambrosian Church of Milan thus celebrates the Baptism of our Lord in the beautiful Preface we take from its Missal.

PREFACE.

Vere, quia dignum et justum est, æquum et salutare, nos tibi semper hic et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus, qui te nobis super Jordanis alveum de cœlis in voce tonitrui præbuisti, ut Salvatorem cœli demon-

It is truly meet and just, right and available to salvation, that we should always, here and in all places, give thanks to thee, O Holy Lord, Almighty Father, Eternal God, who didst show thyself unto us in the river Jordan by speaking to us from heaven in

the voice of thunder, whereby thou wouldst manifest unto us our heavenly Saviour, and show thyself to be the Father of eternal light, and therefore thou didst open the heavens, and bless the air, and purify the stream: and thou didst announce him to be thine Only Begotten Son by the Holy Ghost, who appeared in the form of a Dove. On this day did the waters receive thy benediction, and take away our malediction, so that they give to believers the purification of all their sins, and make them, by adoption, sons of God unto life everlasting. For, they that were born by the flesh unto temporal life, and made by sin subject to death, have been admitted into life everlasting, and restored to the glory of the heavenly kingdom.

strares, et te Patrem æterni luminis ostenderes, cœlos aperuisti, aerem benedixisti, fontem purificasti: et tuum unicum Filium per speciem columbæ Sancto Spiritu declarasti. Susceperunt hodie fontes benedictionem tuam, et abstulerunt maledictionem nostram, ita ut credentibus purificationem omnium delictorum exhibeant, et Dei filios adoptione faciant ad vitam æternam. Nam, quos ad temporalem vitam carnalis nativitas fuderat, quos mors per prævaricationem ceperat, hos vita æterna recipiens, ad regni cœlorum gloriam revocavit.

The venerable Antiphons we now give, are the precious remnants of the ancient Gallican Liturgy: they are of oriental origin, and are still preserved in the Cistercian Breviary.

ANTIPHONS.

Renewing our old man, the Saviour comes to Baptism, that he might by water restore our nature which had been corrupted: he clothed us with an incorruptible garment.

We glorify thee as our God and Redeemer, that didst purify the contagious defilements of mankind in the Spirit and in fire.

The Baptist trembled, and dares not to touch the head of

Veterem hominem renovans Salvator venit ad baptismum, ut naturam quæ corrupta est, per aquam recuperaret: incorruptibili veste circumamictans nos.

Te, qui in Spiritu et igne purificas humana contagia, Deum et Redemptorem omnes glorificamus.

Baptista contremuit, et non audet tangere sanctum

Dei verticem; sed clamat cum tremore: Sanctifica me, Salvator.

Caput draconis Salvator contrivit in Jordane flumine, et ab ejus potestate omnes eripuit.

Magnum Mysterium declaratur hodie, quia creator omnium, in Jordane, expurgat nostra facinora.

Baptizat miles Regem, servus Dominum suum, Joannes Salvatorem: aqua Jordanis stupuit, columba protestabatur: paterna vox audita est: Hic est Filius meus.

Fontes aquarum sanctificati sunt, Christo apparente in gloria: orbis terrarum, haurite aquas de fonte Salvatoris: sanctificavit enim tunc omnem creaturam Christus Deus noster.

God; but cries out, with fear: Sanctify me, O Saviour!

The Saviour crushed the serpent's head in the river Jordan, and delivered us all from his power.

A great Mystery is this day declared to us; for the Creator of all wipes away our sins in the Jordan.

The soldier baptises his King, the servant his Lord, and John his Saviour: the waters of the Jordan were amazed, and testimony was borne by the Dove: the voice of the Father was heard: *this is my Son.*

The springs of water were sanctified when the glory of Christ was manifested: all ye countries of the earth, draw out waters from the Saviour's fountains, for on that day did Christ our God sanctify every creature.

The following Sequence, which we take from the ancient Paris Missals, was composed in the Middle-Ages, when it was used by many of the Churches in the West. It celebrates the three Mysteries of the Epiphany.

SEQUENCE.

Orta lux mirifice,
Prævisa prophetice,
Nunc lucis deificæ
Monstrat ortum.
Hac Magus instruitur,
Herodes concutitur,
Ad Jesum Gens ducitur,
Pacis portum.
Stella prodit Puerum,
Conditorem siderum,
Et ultorem scelerum,
Deum fortem.

A Star has miraculously risen, that was foretold by the Prophets: it tells the rising of the divine Light.

It guides the Magi, it terrifies Herod, it leads the Gentiles to Jesus, the haven of peace.

It reveals the Child, the creator of the stars, the avenger of crime, the Strong God.

The mystic gifts proclaim
him to be the Ruler of all
things, and the Redeemer who
saved us by his death.
He is baptised in the waters,
and the waters imbibe from
him a virtue, whereby they
wash away Adam's sins.
The Dove is seen: the voice
of the Father speaks his love
of the Son, therefore making
known his glory.
The word of John bears also
testimony; and the law of
love is begun.

The guests are gladdened,
when the spring-water is made
to do the service of the better
wine.
The Word of the Father is
espoused in sweet love in the
womb of the Virgin, the Spouse
without stain.
May he cleanse our sins, and
so loosen our chains, protect-
ing us for ever, at his Mother's
prayer. Amen.

Quem mystico munere
Monstrat cuncta regere
Et tandem redimere
Nos per mortem.
Hic aquis abluitur,
Et aquis infunditur
Virtus qua diluitur
Adæ noxa.
Columba conspicitur,
Vox Patris complectitur
Natum, quo dignoscitur
Ejus doxa.
Joannis præconium
Profert testimonium,
Et sumit initium
Lex amoris.
Lætatur convivium
Cum facit officium
Vini, liquor fontium,
Melioris.
In Virginis clausula,
Sponsæ sine macula,
Dulci nubit copula
Verbum Patris.
Abluens piacula,
Nostra solvat vincula,
Protegens in sæcula
Prece Matris. Amen.

The Greek Church offers us, in her Menæa, these magnificent verses on the Baptism of our Lord: they are full of poetry, doctrine, and devotion.

VI. DIE JANUARII, IN THEOPHANIA.

When Elias had been taken up on high: Eliseus touched the Jordan with his cloak, and the stream was turned back; the waters divided, leaving the prophet a dry, yet moistened, path, as a true type of that baptism, whereby we pass the stream-like path of life. Christ appeared, desiring to renew his creature.

Conversus est olim Jordanis fluvius Elisei melota, rapto in altum Elia, et divisæ sunt aquæ hinc et inde, et ipsi sicca facta est via, et humida in typum vere baptismatis, per quod nos fluidum vitæ transimus iter. Christus apparuit, omnem volens renovare creaturam.

Hodie aquarum sanctificata natura, scinditur Jordanis, et suorum sistit fluenta fontium, Dominum videns lavatum.

Tamquam homo in flumen venisti, Christe Rex, servile baptisma accipere; festinas, o bone, sub Præcursoris manu, propter peccata nostra, philanthrope.

Ad vocem clamantis in deserto: *Præparate viam Domini*, venisti, Domine, formam servi assumens, baptisma flagitans, qui peccatum nescis: viderunt te aquæ et tremuerunt; contremiscens effectus est Præcursor, et exclamavit dicens: Quomodo illuminabit lampas lumen? Quomodo imponet manus servus super Dominum? Sanctifica me et aquas, Salvator, qui tollis mundi peccatum.

Præcursoris et Baptistæ et Prophetæ, super omnes Prophetas honorati, tremuit dextera, quia contemplabatur Agnum Dei peccata mundi lavantem, et anxietate sollicitus, exclamabat: Non audeo imponere, o Verbum manum capiti tuo; tu ipse sanctifica me et illumina, o misericors; ipse enim es vita et lux et pax mundi.

Mira res erat videre cœli terræque Dominum in flu-

On this day was sanctified the element of water; the Jordan is divided, and its waters cease to flow, seeing its Lord seeking baptism in its stream.

Thou hast come to the river, O Christ our King! thou hast come as Man to receive baptism at thy servant's hands; good Jesus! lover of mankind! thou art eager to bend beneath thy Precursor's hand.

At the voice of him that cried out in the desert: *Prepare ye the way of the Lord!* thou didst come, O Lord! taking to thyself the likeness of a servant, and, thou that knowest not sin, asking for Baptism! The waters saw thee, and trembled. The Precursor trembled, and exclaimed: "How shall the lamp give "light to the Light? How "shall the servant impose his "hands on his Lord? O "Saviour! that takest away "the sins of the world, sanc-"tify me and the waters."

His right hand trembled, for, though Precursor, and Baptist, and Prophet greater than all Prophets, he saw before him the Lamb of God that washes away the sins of the world: oppressed with anxious doubt, he exclaimed: "O Word! I dare not put "my hand upon thy head: "do thou sanctify and en-"lighten me, O Merciful One! "for thou art the life, and "light, and peace of the "world."

It was a wonderful thing to see the Lord of heaven and

earth standing naked in the river, receiving as a servant, and from his servant, Baptism for our salvation. The choirs of Angels stood amazed, in fear and in joy. We adore thee, O Jesus! together with them. Save us.

O holy Baptist! raise up to him, for us, that hand of thine, which touched the untouched Head of our Lord, and wherewith thou didst point him out to us. Thou hast great power, for he declared thee to be greater than all the Prophets. Turn, also, to him thine eyes, which saw the Most Holy Spirit come down in the form of a Dove. Have pity on us, and be with us encouraging our hymn, and thyself beginning the canticle of praise.

The waters of the Jordan received thee, O Jesus, the Fountain of life! and the Paraclete came down upon thee in the form of a Dove. He who bent down the very heavens, now bends his sacred Head! The clay that was formed cries out complainingly to Him who formed it: "Why "biddest thou me do what is "above me? I have need to "be baptised by thee, O Sin-"less One!"

Thou didst bend thine Head to thy Precursor; thou didst crush the heads of the serpents. Thou didst go down into the river; thou didst enlighten all things that they might glorify thee, O Saviour, thou Light of our souls!

vio denudatum, baptismum a servo pro nostra salute suscipientem quasi servum; et stupebant Angelorum chori in timore et gaudio: cum illis te adoramus; salva nos.

Manum tuam, quæ Domini intactum tetigit caput, cum qua et digito ipsum nobis submonstrasti, eleva pro nobis ad illum, Baptista, tamquam potestatem habens magnam: nam ab ipso major Prophetis declaratus es, oculosque iterum tuos, qui sanctissimum viderunt Spiritum in columbæ specie descendentem, ad ipsum converte, Baptista, misericorditer cum nobis operatus, et hic sta nobiscum approbans hymnum, incipiensque primus panegyriam.

Jordanica flumina te fontem receperunt, et Paraclitus in forma columbæ descendit. Inclinat caput, qui cœlos inclinavit; ejulat et clamat lutum plasmanti: Cur mihi jubes quæ supra me sunt; ego opus habeo tuo baptismate, o impeccabilis.

Inclinasti caput Præcursori, capita contrivisti draconum; in flumina descendisti, illuminasti omnia ad glorificandum te, Salvator, lumen animarum nostrarum.

Qui indutus est lumine sicut vestimento, pro nobis secundum nos fieri dignatus est: fluenta induit hodie Jordanica, istis ipse ad purificationem non indigens, sed nobis in seipso dispensans regenerationem: o prodigium!

Venite, imitemur sapientes virgines; venite, eamus obviam manifestato Domino; quia venit tamquam sponsus ad Joannem. Jordanis te videns conversus est retrorsum; inflexit se et stetit. Joannes clamabat: Non audeo tangere immortale caput; Spiritus descendebat in forma columbæ ad sanctificandum aquas; et vox de cœlo: Hic est Filius meus veniens in mundum ad salvandum genus humanum. Gloria tibi, Christe.

Baptizatur Christus et ascendit de aqua; sursum effert cum seipso mundum, et videt reseratos cœlos, quos Adam sibi suisque clauserat. Et Spiritus confitetur divinitatem, et simul adest vox de cœlo; inde enim declaratur Salvator animarum nostrarum.

Domine, adimplere volens quæ ab æterno decrevisti, ab omni creatura mysterii tui ministeria suscepisti: ex Angelis, Gabrielem; ex hominibus, Virginem; e cœlis, stellam; ex aquis, Jorda-

He that is clad with light as with a garment, deigned, for our sakes, to become like unto us. To-day, he girds himself with the waters of the Jordan, not needing them for his own purification, but that he might give regeneration to us through himself. O wondrous work!

Come, let us imitate the wise virgins; come, let us go to meet our Lord thus manifested to us, for, like a bridegroom, he comes to John. The Jordan turned back, when it saw thee, O Jesus! it bent its course and stood. John exclaimed: "I dare not touch "the head of the eternal God." The Spirit came down, in the form of a Dove, to sanctify the waters, and a Voice said from heaven: "This is my "Son, that is come into the "world to save mankind." Glory be to thee, O Christ!

Christ is baptised, and comes up from the water; he raises up the world with himself, and sees that heaven opened, which Adam had closed against himself and his children. The Spirit, too, proclaims the divinity of Him that was baptised, and a Voice from heaven is heard at the same time. Thus is Christ declared to be the Saviour of our souls.

When thou didst will, O Lord! to fulfil thy eternal decrees, thou didst permit all creatures to minister to thy Mystery! Gabriel, among the Angels; the Virgin, among men; the Star, among the

heavenly bodies; the Jordan, among the streams of water. Thou didst take on thyself the sin of the world. Glory be to thee, O Saviour!

O Jordan, why wonderest thou at seeing the Invisible thus naked before thee? "I "saw," thou repliest, "and "how should I not tremble? "The angels see him, and are "awed. The heavens were "moved, the earth shook, the "sea curled up its waves, and "all things, visible and invi- "sible, feared." Christ manifested himself in the Jordan, that he might sanctify the waters.

The Precursor, the herald of Christ exclaimed: "Who is "there that has seen a spot "upon the sun, the orb of "brightness! And how shall "I, that am but as grass of "the field, baptise thee, thou "brightness of glory, and "image of the eternal Father? "How shall I dare touch the "fire of the Divinity? For "thou art the Christ, the wis- "dom and the power of God."

Christ, the great Light, has shone on Galilee of the Gentiles, on the country of Zabulon, and on the land of Nephthalim; to them that sat in darkness there has appeared a bright light in Bethlehem the bright. But, the Sun of Justice, the Lord, has risen from Mary, and shown far brighter rays on the whole earth.

Let us, therefore, who, in Adam, are naked of all good, put on Jesus, that we may grow warm; for, thou art

nem: peccatum mundi suscepisti. Salvator noster, gloria tibi.

Jordanis flumen, quid obstupescis, videns invisibilem nudum? Vidi, inquis, et exhorrui: et quomodo non tremuissem? Hunc videntes Angeli, horruerunt: commoti sunt cœli, terra contremuit, et contractum est mare, et omnia visibilia et invisibilia. Christus manifestatus est in Jordane, ad aquas sanctificandas.

Maculatum solem quis vidit, clamabat Præco, natura coruscantem? quomodo te, splendor gloriæ, æterni Patris imago, aquis abluam, cum fœnum sim? Quomodo ignem tangam tuæ divinitatis? Tu enim Christus, Dei sapientia et virtus.

Galilææ gentium, Zabulon regioni, et Nephtalim terræ, lumen magnum illuxit Christus, his qui erant in tenebris fulgidus visus est splendor in Bethlehem fulgida. Sed amplius ex Maria Dominus universo orbi terrarum ostendit radios, Sol justitiæ.

Ideo qui ex Adam nudi, venite omnes, induamus eum, ut refocillemur; tegumentum enim nudorum,

tenebrosorum splendor venisti: manifestatus es inaccessibile lumen.

come, O Christ! to be the clothing of the naked, and the light of them that are in darkness. O Light inaccessible! thou hast appeared to the world.

Let us recite, in honour of the Virgin-Mother of our dear Jesus, this venerable Hymn of our ancient Missals. It is an imitation of the celebrated Sequence for Pentecost, composed by the holy king Robert, and which we shall give in its proper place.

SEQUENCE.

Sancti Spiritus adsit nobis gratia,
Quo fœcundata Deum peperit Virgo Maria,

Per quem sacrata floret Virginitas in Maria.

Spiritus alme, quo repletur Maria,
Tu rorem sacrum stillasti in Maria.
Amator sancte, quo intacta imprægnatur Maria.

Sub cujus umbra non torretur, dum fovetur Maria.

Tu præservasti ne prima culpa transfusa sit in Maria.

Tu cellam sacrasti sic benedicti ventris in Maria.

Ut tumeret, et Mater fieret Maria,

Sic pareret, nec florem perderet Maria.

May the grace of that Holy Spirit be now with us,
Whereby the Virgin Mary conceived, and brought forth Jesus, our God,
And holy Virginity, in this Mother, brought forth its Flower.

O Spirit of Love! thou didst fill Mary with thyself,
Thou didst infuse the dew of heaven into her.
O Divine Lover! the purest Virgin receives Jesus from Thee.

Under thy shadow, she continues a Virgin, and is made the Mother of God.

Thou didst preserve Mary from contracting the original guilt.

Thou didst consecrate the sanctuary of this so blessed a womb,
That it might be the dwelling of Jesus, and Mary be his Mother,
And so bring forth her Son, as to be still the same pure Flower.

Thou it was that didst inspire the Prophets to foretell how Mary should conceive her God.

Thou it was that didst strengthen the Apostles to preach this God, the Son of Mary.

When God created this world, he gave us a type of Mary.

The virgin-earth produced the first Adam; so did Mary give birth to the second.

Thou art the hope of sorrowing hearts, sweet Mary!

Loosen the fetters of thy devoted servants, O Mary!

Thou didst restore to life the world that was crushed by sin, O Mary!

Thou didst destroy idolaters and wicked laws, O Mary!

We humbly beseech thee, therefore, that thou mercifully help us, O Mary!

And, pray to thy Son for us who sing to thee, *Ave Maria!*

Thou art Blessed of all the blessed, O Mary!

Thou art raised above the highest choirs of the Angels, O Mary!

Thou didst clad with the nature of Man, O Mary,

Him who made thee, and not as other mothers, be his Mother, O Mary!

He is our God; pray him to have mercy on us, O Mary!

Prophetas tu inspirasti, ut præcinerent quod Deum conciperet Maria.

Apostolos confortasti ut astruerent hunc Deum quem edidit Maria.

Quando machinam Deus mundanam fecit, est præfigurata Maria.

Tellus hominem, virgo virginem fudit primum, sic secundum Maria.

Tu animarum spes afflictarum dulcis Maria.

Tu servulorum tuorum nexus solve, Maria;

Tu collisum peccatis mundum ad vitam reparasti, Maria.

Idololatras et leges atras enervasti, Maria.

Ergo nos petimus supplices ut ope benigna subleves, Maria.

Et nato pro nobis supplices, qui tibi psallimus: Ave, Maria.

Tu felicibus felicior, Maria.

Tu sublimibus Angelorum cœtibus es prælata, Maria.

Ipsum hominem induisti, Maria,

Qui sine semine, rigante nemine, te fœcundavit, Maria.

Hunc Deum nobis placa, Maria.

SECOND SUNDAY

AFTER THE EPIPHANY

AND FEAST OF THE MOST HOLY NAME OF JESUS.

THE third Mystery of the Epiphany shows us the completion of the merciful designs of God upon the world, at the same time that it *manifests* to us, for the third time, the glory of our Lord and Saviour, Jesus Christ. The Star has led the soul to faith; the sanctified Waters of the Jordan have conferred purity upon her; the Marriage-Feast unites her to her God. We have been considering, during this Octave, the Bridegroom revealing himself to his Spouse; we have heard him calling her to come to him from the heights of Libanus; and now, after having enlightened and purified her, he invites her to the heavenly feast, where she is to receive the Wine of his divine love.

A Feast is prepared;[1] it is a Marriage-Feast; and the Mother of Jesus is present at it, for it is just, that, having co-operated in the mystery of the Incarnation of the Word, she should take part in all that her Son does, and in all the favours he bestows on his elect. But, in the midst of the Feast, the Wine fails. Wine is the symbol of Charity or Love, and Charity had failed on the earth; for the Gentiles had never tasted its sweetness; and as to the Synagogue,

[1] St. John, ii.

what had it produced but *wild grapes?*[1] The *True Vine* is our Jesus, and he calls himself by that name.[2] He alone could give that *Wine which gladdeneth the heart of man;*[3] He alone could give us that *Chalice which inebriateth,*[4] and of which the Royal Psalmist prophesied.

Mary said to Jesus: *They have no Wine.* It is the office of the Mother of God to tell him of the wants of men, for she is also their Mother. But Jesus answers her in words, which are apparently harsh: *Woman! what is it to me and to thee? My hour is not yet come.* The meaning of these words is, that, in this great Mystery, he was about to act, not as the Son of Mary, but as the Son of God. Later on, the *hour* will *come* when, dying upon the Cross, he will do a work, in the presence of his Mother, and he will do it as Man, that is, according to that human nature which he has received from her. Mary at once understands the words of her Son, and she says to the waiters of the Feast, what she is now ever saying to her children: *Do whatsoever he shall say to you.*

Now, there were six large waterpots of stone there, and they were empty. The world was then in its Sixth Age, as St. Augustine and other Holy Doctors tell us. During these six ages, the earth had been awaiting its Saviour, who was to instruct and redeem it. Jesus commands these waterpots to be filled with water; and yet, water does not suit the Feast of the Spouse. The figures and the prophecies of the ancient world were this water, and until the opening of the Seventh Age, when Christ, who is *the Vine*, was to be given to the world, no man had contracted an alliance with the Divine Word.

But, when the Emmanuel came, he had but to

[1] Is. v. 2.
[2] St. John, xv. 1.
[3] Ps. ciii. 15.
[4] *Ibid.* xxii. 5.

say, *Now draw out*, and the waterpots were seen to be filled with the wine of the New Covenant, *the Wine which had been kept* to the end. When he assumed our human nature—a nature weak and unstable as Water—he effected a change in it; he raised it up even to himself, by *making us partakers of the divine nature*;[1] he gave us the power to love him, to be united to him, to form that one Body, of which he is the Head, that Church of which he is the Spouse, and which he loved from all eternity, and with such tender love, that he came down from heaven to celebrate his nuptials with her.

O the wonderful dignity of man! God has vouchsafed, says the Apostle, *to show the riches of his glory on the vessels of mercy*, which had no claim to, nay, were unworthy of such an honour. Jesus bids the waiters fill them with water, and the water of Baptism purifies us; but, not satisfied with this, he fills these vessels, *even to the brim*, with that heavenly and new Wine, which was not to be drunk save in the kingdom of his Father.[2] Thus, divine Charity, which dwells in the Sacrament of Love, is communicated to us; and, that we might not be unworthy of the espousals with himself, to which he called us, he raises us up even to himself. Let us, therefore, prepare our souls for this wonderful union, and, according to the advice of the Apostle, let us labour to present them to our Jesus with such purity as to resemble that *chaste Virgin*, who was *presented* to the spotless Lamb.[3]

St. Matthew, the Evangelist of the Humanity of our Lord, has received from the Holy Ghost the commission to announce to us the Mystery of Faith by the Star; St. Luke, the Evangelist of Jesus' Priesthood, has been selected, by the same Holy

[1] II. St. Peter, i. 4. [2] Rom. ix. 23. [3] II. Cor. xi. 2.

Spirit, to instruct us in the Mystery of the Baptism in the Jordan; but the Mystery of the Marriage-Feast was to be revealed to us by the Evangelist John, the Beloved Disciple. He suggests to the Church the object of this third Mystery, by this expression: *This beginning of miracles did Jesus in Cana of Galilee, and he* MANIFESTED *his glory.*[1] At Bethlehem, the Gold of the Magi expressed the Divinity of the Babe; at the Jordan, the descent of the Holy Ghost and the voice of the Eternal Father proclaimed Jesus, (known to the people as a carpenter of Nazareth,) to be the Son of God; at Cana, it is Jesus himself that acts, and he acts as God, for, says St. Augustine, He who changed the water into wine in the waterpots could be no other than the same who, every year, works the same miracle in the vine. Hence it was, that, from that day, as St. John tells us, *his disciples believed in him,*[2] and the Apostolic College began to be formed.

We cannot, therefore, be surprised that the Church—filled, as she is, with holy enthusiasm at the Feast of her Jesus' glory, his Epiphany, and desirous to add fresh joy to the solemnity—should have chosen this Second Sunday after the Epiphany as the day on which to honour the Most Holy Name of JESUS. It is on the Wedding-Day that the Bridegroom gives his Name to his Bride, and it is the sign that, from that day forward, she belongs to him alone. The Church, therefore, would honour the Name of her Divine Spouse with an especial Feast, and no day could be more appropriate for it than this of the Marriage at Cana.

In the Old Covenant, the Name of God inspired fear and awe: nor was the honour of pronouncing it granted to all the children of Israel. We can understand this. God had not yet come down from

[1] St. John, ii. 11. [2] *Ibid.*

heaven to live on earth, and converse with men; he had not yet taken upon himself our poor nature, and become Man like ourselves; the sweet Name, expressive of love and tenderness, the Name given by the Spouse to her Beloved, could not be applied to him.

But, when the fulness of time had come—when the mystery of love was about to be revealed—then did heaven send down the Name of "Jesus" to our earth, as a pledge of the speedy coming of Him who was to bear it. The Archangel Gabriel said to Mary: *Thou shalt call his Name* JESUS. "Jesus" means *Saviour*. How sweet will this Name not be to poor lost man! It seems to link earth to heaven! No name is so amiable, none is so powerful. Every knee in heaven, on earth, and in hell, bows in adoration at hearing this Name! and yet, who can pronounce it, and not feel love spring up within his heart? But we need such a Saint as Bernard, to tell us of the power and sweetness of this Blessed Name. He thus speaks of it in one of his Sermons.

"The Name of Jesus is Light, and Food, and "Medicine. It is Light, when it is preached to us; "it is Food, when we think upon it; it is the Medi- "cine that soothes our pains when we invoke it. Let "us say a word on each of these. Tell me, whence "came there, into the whole world, so bright and "sudden a light, if not from the preaching of the "Name of Jesus? Was it not by the light of this "Name that God called us unto his admirable Light? "Wherewith being enlightened, and in this light, "seeing the Light, we take these words of Paul as "truly addressed to ourselves: *Heretofore, you were "darkness; but now, light in the Lord.*[1]

"Nor is the Name of Jesus Light only; it is also "Food. Art thou not strengthened, as often as thou

[1] Eph. v. 8.

"thinkest of this Name? What is there that so "feeds the mind of him that meditates upon this "Name? What is there that so restores the wearied "faculties, strengthens virtue, gives vigour to good "and holy habits, and fosters chastity? Every food "of the soul is dry, that is not steeped in this unc- "tion; it is insipid, if it be not seasoned with this "salt. If thou write, I relish not thy writing, unless "I read there the Name of Jesus. If thou teach me, "or converse with me, I relish not thy words, unless "I hear thee say the Name of Jesus. JESUS is "honey to the mouth, and music to the ear, and "gladness to the heart.

"It is also Medicine. Is any one among you sad? "Let but Jesus come into his heart, and the mouth "echo him, saying *Jesus!* and lo! the light of that "Name disperses every cloud, and brings sunshine "back again. Have any of you committed sin? "and is despair driving you into the snare of death? "Invoke the Name of life, and life will come back "to the soul. Was there ever a man, that, hearing "this saving Name, could keep up that common "fault of hardness of heart, or drowsiness of slug- "gishness, or rancour of soul, or languor of sloth? "If any one, perchance, felt that the fountain of his "tears was dry, did it not gush forth more plentifully "than ever, and flow more sweetly than ever, as "soon as he invoked the Name of Jesus? If any of "us were ever in danger, and our heart beat with "fear, did not this Name of power bring us confidence "and courage the moment we pronounced it? When "we were tossed to and fro by perplexing doubts, did "not the evidence of what was right burst on us as "we called upon the Name of light? When we "were discouraged, and well nigh crushed, by ad- "versity, did not our heart take courage, when our "tongue uttered the Name of help? All this is most "true; for all these miseries are the sicknesses and

"faintings of our soul, and the Name of Jesus is our "Medicine.

"But, let us see how all this comes to pass. *Call "upon me in the day of trouble*, says the Lord; *I "will deliver thee, and thou shalt glorify me.*[1] There "is nothing which so restrains the impulse of anger, "calms the swelling of pride, heals the wound of envy, "represses the insatiability of luxury, smothers the "flame of lust, quenches the thirst of avarice, and "dispels the fever of uncleanliness—as the Name of "Jesus. For when I pronounce this Name, I bring "before my mind the Man, who, by excellence, is "meek and humble of heart, benign, sober, chaste, "merciful, and filled with everything that is good "and holy, nay, who is the very God Almighty— "whose example heals me, and whose assistance "strengthens me. I say all this, when I say *Jesus.* "Here have I my model, for he is Man; and my help, "for he is God; the one provides me with precious "drugs, the other gives them efficacy; and from the "two I make a potion such as no physician knows "how to make.

"Here is the electuary, my soul, hid in the casket "of this Name *Jesus;* believe me, it is wholesome, "and good for every ailment thou canst possibly have. "Ever have it with thee, in thy bosom and in thy "hand; so that all thy affections and actions may be "directed to JESUS."[2]

This is the sweet and powerful Name, which was given to our Emmanuel, on the day of his Circumcision. But, as that day was the Octave of Christmas, and was already sacred to the Maternity of Mary, the present Sunday, the Second after the Epiphany, was chosen for celebrating the mystery of the Name of the Lamb. The first promoter of the Feast was St. Ber-

[1] Ps. xlix. 15.
[2] Fifteenth Sermon on the Canticle of Canticles.

nardine of Sienna, who lived in the 15th century. This holy man established the practice of representing the Holy Name of Jesus surrounded with rays, and formed into a monogram of its three first letters, IHS.[1] The custom spread rapidly through Italy, and was zealously propagated by the great St. John of Capestrano, who, like St. Bernardine of Sienna, was of the Order of Friars Minors. The Holy See gave its formal approbation to this manner of honouring the Name of our Saviour, and, in the early part of the 16th century, Pope Clement the Sixth, after long entreaties, granted to the whole Franciscan Order the privilege of keeping a special Feast in honour of the Most Holy Name of Jesus.

Rome extended the same favour to various Churches; and, at length, the Feast was inserted in the universal Calendar. It was in the year 1721, at the request of Charles the Sixth, Emperor of Germany, that Pope Innocent the Twelfth decreed that the Feast of the Most Holy Name of Jesus should be kept throughout the whole Church; he also chose the Second Sunday after the Epiphany as the day. We have already explained how appropriately their respective mysteries have been thus blended into the one solemnity.

MASS.

The Church begins her chants by proclaiming the glory of the Name of her Spouse. Heaven, earth, and hell! bow ye down at the sound of this adorable Name, for the Son of Man, who bears this Name, is also the Son of God.

[1] The Name was, anciently, often written *Ihesus;* hence, in its contracted form alluded to, the letter H would be given: the E following was virtually included in the aspirate! [*Translator.*]

INTROIT.

In Nomine Jesu omne genu flectatur, cœlestium, terrestrium et infernorum; et omnis lingua confiteatur, quia Dominus Jesus Christus in gloria est Dei Patris.

Ps. Domine, Dominus noster, quam admirabile est Nomen tuum in universa terra! ℣. Gloria Patri. In Nomine Jesu.

At the Name of Jesus, let every knee bend in heaven, on earth, and under the earth; and every tongue confess, that the Lord Jesus Christ is in the glory of God the Father.

Ps. O Lord, our Lord, how wonderful is thy name over the whole earth. ℣. Glory. At the Name.

In the Collect, the Church, which, during her exile, finds consolation in the Name of her divine Spouse, prays that she may see his blessed face in heaven.

COLLECT.

Deus, qui unigenitum Filium tuum constituisti humani generis Salvatorem, et Jesum vocari jussisti: concede propitius, ut cujus sanctum Nomen veneramur in terris, ejus quoque aspectu perfruamur in cœlis. Per eumdem.

O God, who didst appoint thy Only Begotten Son the Saviour of mankind, and commandedst that his name should be called Jesus: mercifully grant, that we who venerate this holy Name on earth, may also enjoy his sight in heaven. Through the same, *&c.*

Commemoration of the 2nd Sunday after the Epiphany.

Omnipotens sempiterne Deus, qui cœlestia simul et terrena moderaris: supplicationes populi tui clementer exaudi, et pacem tuam nostris concede temporibus. Per Dominum.

O Almighty and Eternal God, supreme ruler both of heaven and earth; mercifully give ear to the prayers of thy people, and grant us peace in our time. Through, *&c.*

EPISTLE.

Lectio Actuum Apostolorum.

Cap. IV.

In diebus illis, Petrus Spiritu Sancto repletus, dixit:

Lesson from the Acts of the Apostles.

Ch. IV.

In those days: Peter being filled with the Holy Ghost,

said: Ye princes of the people and ancients, hear. If we this day are examined concerning the good deed done to the infirm man, by what means he hath been made whole, be it known to you all, and to all the people of Israel, that by the name of our Lord Jesus Christ of Nazareth, whom you crucified, whom God hath raised from the dead, even by him this man standeth here before you whole. This is the stone which was rejected by you the builders, which is become the head of the corner; neither is there salvation in any other. For there is no other name under heaven given to men whereby we must be saved.

Principes populi, et seniores, audite: si nos hodie dijudicamur in benefacto hominis infirmi, in quo iste salvus factus est; notum sit omnibus vobis, et omni plebi Israel, quia in Nomine Domini nostri Jesu Christi Nazareni, quem vos crucifixistis, quem Deus suscitavit a mortuis, in hoc iste adstat coram vobis sanus. Hic est lapis qui reprobatus est a vobis ædificantibus, qui factus est in caput anguli; et non est in alio aliquo salus. Nec enim aliud nomen est sub cœlo datum hominibus, in quo oporteat nos salvos fieri.

Oh! how true is this, dear Jesus!—no other Name but thine could give us salvation, and thy Name means *Saviour*. Be thou praised for having taken such a Name! Be thou praised for having saved us! The admirable alliance, which thou revealest to us in the mysterious Feast at Cana, is all expressed in thy most sweet and holy Name. Thou art of heaven heavenly, and yet thou takest a Name of earth, and one which our mortal lips can say. Thou hast truly made an alliance between the two natures, the Divine and the Human, and thy Name imports this mystery of thine Incarnation. Oh! make us worthy of the sublime alliance to which thou hast hereby raised us, and never permit us to break it.

The holy Church then commences a second canticle in praise of this divine Name, which is blessed by all nations, for it is the name of Him who redeemed them all.

GRADUAL.

Salvos fac nos, Domine Deus noster; et congrega nos de nationibus: ut confiteamur Nomini sancto tuo, et gloriemur in laude tua.

℣. Tu, Domine, Pater noster, et Redemptor noster; a sæculo nomen tuum.

Alleluia, alleluia.

℣. Laudem Domini loquetur os meum, et benedicat omnis caro Nomen sanctum ejus. Alleluia.

Save us, O Lord, our God! and gather us from amidst the nations: that we may give thanks to thy holy Name, and may glory in thy praise.

℣. Thou, Lord, art our Father and Redeemer; thy Name is from eternity.

Alleluia, alleluia.

℣. My mouth shall publish the praises of the Lord, and let all flesh bless his holy Name. Alleluia.

After Septuagesima, the following Tract is sung, instead of the *Alleluia*.

TRACT.

Domine, Deus virtutum, converte nos; et ostende faciem tuam et salvi erimus: sonet vox tua in auribus meis.

℣. Vox enim tua dulcis, et facies tua decora nimis.

℣. Oleum effusum Nomen tuum, Jesu; ideo adolescentulæ dilexerunt te.

Convert us to thee, O Lord God of hosts; and show thy face, and we shall be saved: let thy voice sound in my ears.

℣. For sweet is thy voice, and very beautiful is thy countenance.

℣. Thy Name, O Jesus, is as oil poured out; therefore have virgins loved thee.

GOSPEL.

Sequentia sancti Evangelii secundum Lucam.

Cap. II.

In illo tempore: postquam consummati sunt dies octo, ut circumciderétur Puer, vocatum est Nomen ejus Jesus; quod vocatum est ab Angelo, priusquam in utero conciperetur.

Sequel of the holy Gospel according to Luke.

Ch. II.

At that time, after eight days were accomplished that the Child should be circumcised, his name was called Jesus, which was called by the angel, before he was conceived in the womb.

It is during the first shedding of thy Blood, by the Circumcision, that thou didst receive this Name of *Jesus*, dear Lord! and it was fitting that it should be so, for this Name signifies *Saviour*, and we could not be saved but by thy Blood. The glorious alliance thou hast contracted with us, is, one day, to cost thee thy Blood! The nuptial ring thou puttest on our finger, is to be steeped in thy Blood! Our immortal life is to be purchased at the price of thy Death! All these truths are expressed to us by thy Name, O Jesus! Saviour! Thou art the Vine, and thou invitest us to drink of thy delicious Wine; but the heavenly Fruit must be first unsparingly pressed in the wine-press of thy Eternal Father's justice; we cannot drink of its juice, until it shall have been torn from the branch and bruised for our sakes. May thy sacred Name ever remind us of this sublime Mystery, and may the remembrance keep us from sin, and make us always faithful.

During the Offertory, the holy Church resumes her chants in honour of the Holy Name; she celebrates the mercies, which are reserved for all them that call on this Name.

OFFERTORY.

I will praise thee, O Lord my God, with my whole heart, and I will glorify thy name for ever; because, O Lord, thou art good and gracious, and full of mercy towards all that call upon thee. Alleluia.

Confitebor tibi, Domine Deus meus, in toto corde meo; et glorificabo Nomen tuum in æternum. Quoniam tu, Domine, suavis et mitis es, multæ misericordiæ omnibus invocantibus te. Alleluia.

SECRET.

May thy blessing, O most merciful God, by which every creature is enlivened and subsists, sanctify this our sacrifice, which we offer thee in

Benedictio tua, clementissime Deus, qua omnis viget creatura, sanctificet, quæsumus, hoc sacrificium nostrum, quod ad gloriam

Nominis Filii tui Domini nostri Jesu Christi offerimus tibi: ut majestati tuæ placere possit ad laudem, et nobis proficere ad salutem. Per eumdem.

honour of the name of thy Son, our Lord Jesus Christ: that it may be acceptable to the praise of thy majesty, and available to our salvation. Through the same, *&c.*

Commemoration of the 2nd Sunday after the Epiphany.

Oblata, Domine, munera sanctifica: nosque a peccatorum nostrorum maculis emunda. Per Dominum.

Sanctify, O Lord, our offerings, and cleanse us from the stains of our sins. Through, *&c.*

The Faithful having received the heavenly food—the Body and Blood of their Saviour, Jesus—the Church, filled with gratitude towards her Lord, invites all nations to glorify the Name of Him who made and redeemed them.

COMMUNION.

Omnes gentes quascumque fecisti venient, et adorabunt coram te, Domine, et glorificabunt Nomen tuum: quoniam magnus es tu, et faciens mirabilia; tu es Deus solus. Alleluia.

All the nations thou hast made shall come and adore before thee, O Lord, and they shall glorify thy name, for thou art great and dost wonderful things: thou art God alone. Alleluia.

The holy Church has now but one more prayer to make: it is, that the names of her children may be written, under the glorious Name of "Jesus," in the book of *eternal predestination*, which is, as it were, the deed of the Contract made with us by our Saviour. This happiness will assuredly be ours, if we are but wise enough to profit by all that this sweet Name offers us, and to make our life conformable to the lessons it teaches us.

POSTCOMMUNION.

Omnipotens, æterne Deus, qui creasti et redemisti

O Almighty and Eternal God, who didst both create and re-

deem us, mercifully hear our prayers, and vouchsafe, with a pleasing and kind countenance, to receive the sacrifice of this victim of our salvation, which we have offered to thy divine Majesty, in honour of the Name of thy Son, our Lord Jesus Christ; that thy grace being poured upon us, through the glorious Name of Jesus as a pledge of our eternal predestination, we may rejoice that our names are written in heaven. Through the same, *&c.*

nos": respice propitus vota nostra, et sacrificium salutaris hostiæ, quod in honorem Nominis Filii tui Domini nostri Jesu Christi, majestati tuæ obtulimus, placido et benigno vultu suscipere digneris: ut gratia tua nobis infusa, sub glorioso Nomine Jesu, æternæ prædestinationis titulo, gaudeamus nomina nostra scripta esse in cœlis. Per eumdem.

Commemoration of the 2nd Sunday after the Epiphany.

May the efficacy of thy power, O Lord, be increased in us, that being fed with thy divine sacraments, we may, through thy bounty, be prepared to receive what they promise. Through, *&c.*

Augeatur in nobis, quæsumus Domine, tuæ virtutis operatio: ut divinis vegetati sacramentis, ad eorum promissa capienda tuo munere præparemur. Per Dominum.

Instead of the ordinary Gospel of St. John, the Church reads, at the end of this Mass, the passage where the same Evangelist recounts to us the mystery of the Marriage-Feast at Cana.

LAST GOSPEL.

Sequel of the holy Gospel according to John.

Ch. II.

At that time, there was a marriage in Cana of Galilee; and the Mother of Jesus was there. And Jesus also was invited, and his disciples to the marriage. And the wine failing, the Mother of Jesus saith to him, They have no wine.

Sequentia sancti Evangelii secundum Joannem.

Cap. II.

In illo tempore: nuptiæ factæ sunt in Cana Galilææ, et erat Mater Jesu ibi. Vocatus est autem et Jesus et discipuli ejus ad nuptias. Et deficiente vino, dicit Mater Jesu ad eum: Vinum non habent. Et dicit ei

Jesus : Quid mihi et tibi est, mulier? nondum venit hora mea. Dicit Mater ejus ministris : Quodcumque dixerit vobis, facite. Erant autem ibi lapideæ hydriæ sex, positæ secundum purificationem Judæorum, capientes singulæ metretas binas vel ternas. Dicit eis Jesus : Implete hydrias aqua. Et impleverunt eas usque ad summum. Et dicit eis Jesus : Haurite nunc, et ferte architriclino. Et tulerunt. Ut autem gustavit architriclinus aquam vinum factam, et non sciebat unde esset, ministri autem sciebant qui hauserant aquam ; vocat sponsum architriclinus, et dicit ei : Omnis homo primum bonum vinum ponit, et cum inebriati fuerint, tunc id quod deterius est ; tu autem servasti bonum vinum usque adhuc. Hoc fecit initium signorum Jesus in Cana Galilææ, et manifestavit gloriam suam, et crediderunt in eum discipuli ejus.

℣. Deo gratias.

And Jesus saith to her, Woman, what is it to me and to thee? my hour is not yet come. His Mother saith to the waiters, Whatsoever he shall say to you, do ye. Now there were set there six waterpots of stone ; according to the manner of the purifying of the Jews, containing two or three measures a-piece. Jesus saith to them, Fill the waterpots with water. And they filled them up to the brim. And Jesus saith to them, Draw out now, and carry to the chief steward of the feast : and they carried it. And when the chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water ; the chief steward calleth the bridegroom, and saith to him, Every man at first setteth forth good wine, and when men have well drank, then that which is worse : but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested his glory, and his disciples believed in him.

℟. Deo gratias.

VESPERS.

Ant. Omnis qui invocaverit Nomen Domini salvus erit.

Ant. Whosoever shall call upon the Name of the Lord, shall be saved.

Psalm : Dixit Dominus, *page* 99.

ANT. Holy and terrible is his Name: the fear of the Lord is the beginning of wisdom.

ANT. Sanctum et terribile Nomen ejus: initium sapientiæ timor Domini.

Psalm: Confitebor, *page* 100.

ANT. But I will rejoice in the Lord, and I will joy in God my Jesus.

ANT. Ego autem in Domino gaudebo, et exsultabo in Deo Jesu meo.

Psalm: Beatus vir, *page* 101.

ANT. From the rising of the sun unto the going down of the same, the Name of the Lord is worthy of praise.

ANT. A solis ortu usque ad occasum, laudabile Nomen Domini.

Psalm: Laudate pueri, *page* 102.

ANT. I will sacrifice the sacrifice of praise, and I will call upon the Name of the Lord.

ANT. Sacrificabo hostiam laudis, et Nomen Domini invocabo.

PSALM 115.

I have believed, therefore have I spoken: but I have been humbled exceedingly.

I said in my excess: Every man is a liar.

What shall I render to the Lord, for all the things that he hath rendered to me?

I will take the chalice of salvation: and I will call upon the Name of the Lord.

I will pay my vows to the Lord before all his people: precious in the sight of the Lord is the death of his saints.

O Lord, for I am thy servant: I am thy servant, and the son of thy handmaid.

Thou hast broken my bonds: I will sacrifice to thee the

Credidi, propter quod locutus sum: * ego autem humiliatus sum nimis.

Ego dixi in excessu meo: * Omnis homo mendax.

Quid retribuam Domino * pro omnibus, quæ retribuit mihi?

Calicem salutaris accipiam: * et Nomen Domini invocabo.

Vota mea Domino reddam coram omni populo ejus: * pretiosa in conspectu Domini mors sanctorum ejus.

O Domine, quia ego servus tuus: * ego servus tuus et filius ancillæ tuæ.

Dirupisti vincula mea: * tibi sacrificabo hostiam lau-

dis, et Nomen Domini invocabo.

Vota mea Domino reddam in conspectu omnis populi ejus : * in atriis domus Domini in medio tui Jerusalem.

sacrifice of praise, and I will call upon the Name of the Lord.

I will pay my vows to the Lord in the sight of all his people, in the courts of the house of the Lord, in the midst of thee, O Jerusalem.

CAPITULUM.

(*Phil. II.*)

Fratres, Christus humiliavit semetipsum, factus obediens usque ad mortem, mortem autem crucis : propter quod et Deus exaltavit illum, et donavit illi Nomen quod est super omne nomen : ut in Nomine Jesu omne genu flectatur.

Brethren, Christ humbled himself, becoming obedient unto death, even to the death of the cross; for which cause, God also hath exalted him, and hath given him a Name, which is above all names : that in the Name of Jesus every knee should bow.

HYMN.*

Jesu, dulcis memoria,
Dans vera cordi gaudia :
Sed super mel et omnia,
Ejus dulcis præsentia.

Nil canitur suavius,
Nil auditur jucundius,
Nil cogitatur dulcius,
Quam Jesus Dei Filius.

Jesu, spes pœnitentibus,
Quam pius es petentibus !
Quam bonus te quærentibus !
Sed quid invenientibus ?

JESUS ! how sweet the remembrance of that name, which gives true joy to the heart ! But, the sweet presence of Him who bears that Name is sweeter than honey and every pleasure.

No song is so sweet, no word is so sweet, no thought is so sweet as—*Jesus, the Son of God !*

Dear Jesus ! thou hope of penitent hearts ! how merciful thou art to them that ask for thee ! how good to them that seek thee ! but, oh ! what art thou to them that find thee !

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* In the Monastic Breviary, it is preceded by this Responsory.

℟. *br.* Adjutorium nostrum ¶ in Nomine Domini, * Alleluia, alleluia. Adjutorium. ℣. Qui fecit cœlum et terram. * Alleluia. Gloria Patri. Adjutorium.

No tongue can tell, no pen can describe, what it is to love Jesus. He that has felt it, can alone believe the bliss.

Jesus! be thou our joy, as thou wilt, one day, be our reward. May our glory for eternal ages be in thee.

Amen.

℣. Blessed be the Name of the Lord, Alleluia.

℟. From henceforth, now, and for ever, Alleluia.

Nec lingua valet dicere,
Nec littera exprimere;
Expertus potest credere,
Quid sit Jesum diligere.

Sis Jesu nostrum gaudium,
Qui es futurus præmium,
Sit nostra in te gloria,
Per cuncta semper sæcula.

Amen.

℣. Sit Nomen Domini benedictum, Alleluia.

℟. Ex hoc nunc, et usque in sæculum, Alleluia.

ANTIPHON OF THE *Magnificat.*

ANT. Thou shalt call his Name *Jesus;* for he shall save his people from their sins. Alleluia.

ANT. Vocabis Nomen ejus Jesum; ipse enim salvum faciet populum suum a peccatis eorum. Alleluia.

LET US PRAY.

O God, who didst appoint thy Only Begotten Son the Saviour of mankind, and commandedst that his Name should be called Jesus: mercifully grant, that we who venerate his holy Name on earth, may also enjoy his sight in heaven. Through the same, *&c.*

OREMUS.

Deus qui unigenitum Filium tuum constituisti humani generis Salvatorem, et Jesum vocari jussisti: concede propitius, ut, cujus sanctum Nomen veneramur in terris, ejus quoque aspectu perfruamur in cœlis. Per eumdem.

Commemoration of the 2nd Sunday after the Epiphany.

ANT. The wine failing, Jesus commanded that the waterpots should be filled with water, and it was changed into wine. Alleluia.

℣. Let my prayer, O Lord, be directed,

℟. As incense in thy sight.

ANT. Deficiente vino, jussit Jesus impleri hydrias aqua, quæ in vinum conversa est. Alleluia.

℣. Dirigatur, Domine, oratio mea,

℟. Sicut incensum in conspectu tuo.

LET US PRAY.

O Almighty and Eternal

OREMUS.

Omnipotens sempiterne

Deus, qui cœlestia simul et terrena moderaris: supplicationes populi tui clementer exaudi, et pacem tuam nostris concede temporibus. Per Dominum.

God, supreme Ruler both of heaven and earth, mercifully give ear to the prayers of thy people, and grant us peace in our time. Through, *&c.*

The two Hymns which follow, and which are used by the Church for the Matins and Lauds of the Feast, are by the same writer as the Hymn of Vespers, *Jesu dulcis memoria.* They were for a long time attributed to St. Bernard; but Manuscripts have been found, which prove beyond a doubt, that they were composed by a holy Abbess of the Order of St. Benedict, who lived in the 14th century.

HYMN.

Jesu, Rex admirabilis,
Et triumphator nobilis,
Dulcedo ineffabilis,
Totus desiderabilis.

Quando cor nostrum visitas,
Tunc lucet ei veritas,
Mundi vilescit vanitas,
Et intus fervet charitas.

Jesu, dulcedo cordium,
Fons vivus, lumen mentium,
Excedens omne gaudium,
Et omne desiderium.

Jesum omnes agnoscite;
Amorem ejus poscite;
Jesum ardenter quærite,
Quærendo inardescite.

Te nostra, Jesu, vox sonnet,
Nostri te mores exprimant,
Te corda nostra diligant,
Et nunc et in perpetuum.
Amen.

O Jesus! admirable King! noble Conqueror! ineffable Sweetness! most lovely Jesus!

When thou visitest the heart, then does truth shine upon her, the vanity of the world grows contemptible, and charity burns within.

O Jesus! Sweetness of the heart! Fount of life! Light of the soul! Thou surpassest every joy, and every desire.

Acknowledge this Jesus, all ye people! Pray for his love, seek him with all eagerness, and, as ye seek him, burn with love of him.

May our tongue proclaim thee, O Jesus! may our lives reflect thy virtues! may our hearts love thee, both now and for eternity!
Amen.

HYMN.

My Jesus, thou glory of the Angels! Thou art sweet music to the ear, sweetest honey to the mouth, heavenly nectar to the heart!

Jesu decus Angelicum,
In aure dulce canticum,
In ore mel mirificum,
In corde nectar cœlicum.

They that taste thee, still hunger after thee; they that drink, still thirst to drink; they know not what to desire save the Jesus whom they love.

Qui te gustant esuriunt;
Qui bibunt adhuc sitiunt;
Desiderare nesciunt
Nisi Jesum, quem diligunt.

O Jesus! my sweetest Jesus! hope of this panting heart! these tears of love, this cry of my innermost soul, both ask thee to be mine.

O Jesu, mi dulcissime,
Spes suspirantis animæ!
Te quærunt piæ lacrymæ,
Te clamor mentis intimæ.

Abide with us, O Lord! and illumine us with light; drive darkness from our souls, and fill the world with thy sweetness.

Mane nobiscum, Domine,
Et nos illustra lumine;
Pulsa mentis caligine,
Mundum reple dulcedine.

To thee, O Jesus! thou Flower of thy Virgin-Mother, thou love of our delighted nature! be praise, and the honour of thy Name, and the kingdom of eternal bliss. Amen.

Jesu, flos Matris virginis,
Amor nostræ dulcedinis,
Tibi laus, honor Nominis,
Regnum beatitudinis.
Amen.

The following Sequence is the composition of the devout Bernardine de Bustis, a Franciscan, who also composed, during the pontificate of Syxtus the Fourth, an Office and a Mass of the Holy Name of Jesus.

SEQUENCE.

Sweet Jesus of Nazareth! dear King of the Jews! the good, the beautiful, the flower-like Jesus!

Dulcis Jesus Nazarenus,
Judæorum Rex amœnus,
Pius, pulcher, floridus.

He suffers death and torments for the salvation of his people: he is pale and livid with his wounds.

Pro salute suæ gentis
Subit mortem cum tormentis,
Factus pallens, lividus.

Dulce Nomen et cognomen,
Hoc transcendens est prænomen
Omnibus nominibus.
Mulcet reos, sanat eos;
Fovet justos, munit eos;
Servans ab insultibus.

Sweet Name and epithet!
It is the Name surpassing all names.

It softens the sinner's heart, and heals him: it warms up the just, and strengthens them, and defends them from temptation.

Hujus Regis sub vexillo
Statu degis in tranquillo:
Hostes tui fugiunt.
Nomen Jesu meditatum
Belli fugat apparatum,
Hostes victi fugiunt.

Under this King's standard, thou livest in peace, for thine enemies fly before thee.

Think upon the Name of Jesus, and it will break up thine enemies' plans, conquer them, and put them to flight.

Hoc est Nomen recolendum,
Quod sic semper est tremendum
Malignis spiritibus.
Hoc est Nomen salutare,
Et solamen singulare,
Quod succurrit tristibus.

This is the Name deserving of all honour, at which the wicked spirits ever tremble.

This is the Name of *salvation*, and the wonderful consolation which comforts the sorrowful.

Hoc nos decet honorare,
Arca cordis inserare,
Cogitare, peramare,
Amore sed heroico.
Ignatius hoc docuit,
Hoc passus insonuit,
Cor ejus scissum patuit
Inscriptum Jesu cœlico.

It behoves us to honour this Name, put it in the treasury of our heart, think on it, love it, but love it bravely.

Ignatius taught men this Name; when he suffered martyrdom he had it on his lips, and when his heart was opened, there was found written on it this heavenly word *Jesus*.

Ut quid majora cupimus
Quam quod Jesus sit intimus:
Qui est præamantissimus,
Et quærit nos amare.
Amat ferventissime,
Amat constantissime,
Amat fidelissime,
Et suos vult juvare.
Nomen suum fecit tale,

What could we wish for better than this, to have Jesus as a bosom-friend? He is lovely above all measure, and desires to love us.

He loves most ardently, he loves most constantly, he loves most faithfully, and seeks how to assist his friends.

He made his own Name,

and he made it such as that all should love it above all names, and before all names, and more intimately than all other names.

This is nature's law: that we study our best to love him who loves us, and cordially do all we can to please him.

The Name of Jesus includes all good things; its sound is sweet; it merits for us a throne in the kingdom; it gladdens our hearing.

The brightness of the Father shines in it; the beauty of the Mother beams through it; the honour of the Father is reflected in it; the glory of the Brethren comes from it.

Would any one, therefore, know, how it is that the Name of Jesus so wonderfully causes the good to desire Him whose Name it is?

It is that Jesus is beautiful in comeliness, infinitely good in worth, meek, gentle, and sweetly prone to mercy.

Jesus is the King of glory; Jesus is beautiful in appearance; Jesus is graceful in speech, and admirable in his works.

Jesus is strong, and valiant; Jesus is a vigorous combatant; Jesus is generous in his gifts, and loves to give.

Jesus is tenderly compassionate; Jesus is the enlightened guide; Jesus is the delight of all who know him, and most sweet is his company.

Jesus is glorified throughout the world; Jesus brings the fruit of blessings to all; Jesus

Ut sit cunctis cordiale,
Capitale, principale,
Dilectum ex intimis.

Habent hoc naturæ jura:
Ut amantem tota cura
Redamemus, placitura
Præstantes ex animis.
Jesu Nomen omne bonum
Tenet, dulcem facit sonum:
Promeretur regni thronum,
Auditum lætificat.

In hoc lucet splendor Patris,
In hoc patet decor Matris:
In hoc fulget honor Patris,
Hoc fratres magnificat.

Ergo si quis velit scire
Quare Nomen Jesu mire
Facit bonos concupire
Sui inhærentia.

Jesu, pulcher in decore,
Summe bonus in valore,
Mitis, lenis, cum dulcore
Pronus ad clementiam.
Jesus est Rex gloriosus,
Jesus forma speciosus:
Jesus lingua gratiosus,
Et mirandus opere.

Jesus fortis, animosus,
Jesus pugil vigorosus,
Jesus donis copiosus,
Et gaudet tribuere.
Jesus pie viscerosus,
Jesus ductor luminosus,
Jesus est deliciosus,
Et sapit dulcissime.

Jesus fama gloriosus,
Jesus cunctis fructuosus,

Jesus totus virtuosus,
Fovet suos optime.

Summe celsus in honore,
Summe gratus in amore,
Omnem laudem obtinet.

In sciendo omne sapit,
Ambiendo cuncta capit,
Diligendo corda rapit,
Et illata detinet.

Eia nobis Nomen gratum,
Dulcis Jesus appellatum :
Sit in corde sic firmatum,
Ut non possit erui.

Hoc reatum peccatorum
Tollat, præstet jubilorum
Odas : sede beatorum
Donet nobis perfrui.
Amen.

is the source of every virtue, and takes the tenderest care of those that are his.

There is none equal to him in honour, there is none like him in affection, and all the earth praises him.

He knows all things, and holds all things in his omnipresent providence ; his love wins him the hearts of his creatures and keeps them fastened to himself.

All hail, then, to this Name so loved—"*Sweet Jesus*"! May it be so fixed within our hearts, that no power may take it from us !

May it bring us the forgiveness of our sins ; may it inspire us to hymn God's praise ; may it lead us to the possession of our blissful throne in heaven. Amen.

We cannot refuse to our readers the following Hymn from the ancient Missals of Germany, notwithstanding its being, in several of the ideas and expressions, a repetition of the one just given.

HYMN.

Nomen jure sublimatum,
In excelsis adoratum,
Nomen summæ gloriæ :
Gabrieli revelatum,
Et in terris nunciatum
Genitrici gratiæ.

Hæc octavo die natum,
Circumcisum more patrum,
Salvatorem nominat.
Universo publicatum
Mundo Nomen hoc beatum
Credentes salvificat.

In hoc lucet Trinitatis
Splendor atque unitatis ;

JESUS, Name so justly honoured, adored in heaven, and expressive of infinite glory ! It was revealed to Gabriel, and announced on earth to the Mother of divine grace.

She, on the eighth day, when her Son had been circumcised according to the Jewish ceremony, she called him *Jesus*. The blessed Name was preached to the whole world, and saves them that believe.

The glory of the divine Trinity and Unity blazes forth

in this Name; it gladdens heaven; the brightness of the Father shines in it; the beauty of the Mother beams through it; the glory of the Brethren comes from it.

This is the Name of *salvation*, and the wonderful consolation which comforts the sorrowful. It behoves us ever to honour, and bless, and praise, with joyful hearts, this dear Name.

It is music when preached to us; it is sweet honey when invoked by us; it defends us from temptation. It is joy to us when we think on it, and the wicked spirits are seized with strange fear when they hear us say it.

This is the Name that is full of grace, and fruit, and virtue, above all names. It makes known to men the gracious, the beautiful, the loving face of God.

It is fair in beauty, it is surpassingly good in worth, its inner relish is most sweet; it is most powerful in energy, most high in honour, and gives a happy delight.

Do thou, therefore, good Jesus! Shepherd and Light unfailing of our souls! defend us, and, for thy dear Name's sake, let not the dismal chaos of darkness ingulf us.

O thou the Reformer of all nations, that destroyest death by thy Life! O Restorer of the loss sustained by the Angels, give thyself unto us.

Amen.

Hoc cœlum lætificat.
In hoc fulget honor Patris,
In hoc patet decor Matris,
Hoc fratres glorificat.

Hoc est Nomen salutare,
Et solamen singulare,
Quod succurrit tristibus.
Hoc nos decet honorare,
Benedicere, laudare
Semper lætis mentibus.

Hoc est melos prædicatum,
Dulce mel est invocatum,
Servat ab insultibus.
Jubilus est cogitatum,
Nomen mire formidatum
Malignis spiritibus.

Ecce Nomen gratiosum,
Fructuosum, virtuosum
Præ cunctis nominibus
Vultum Dei gratiosum,
Speciosum, amorosum,
Ostendit hominibus.
Nomen pulchrum in decore,
Summe bonum in valore,
Intus sapit dulciter;
Summe potens in vigore,
Summe celsum in honore
Delectat feliciter.
Ergo Pastor animarum,
Bone Jesu, et earum
Lumen indeficiens,
Propter Nomen tuum carum
Tetrum chaos tenebrarum
Obstrue, nos muniens.
O Reformator cunctarum
Nationum humanarum,
Vita mortem auferens,
Restaurator ruinarum
Virtutum angelicarum,
Te ipsum sis largiens.
Amen.

The Mass and Vespers of the 3rd and 4th Sundays after the Epiphany, as also of the Sundays of Septuagesima, Sexagesima, and Quinquagesima, will be found at the end of this Volume. We have done this in order not to interrupt the series of the Forty Days of Christmas, and to spare the Faithful the trouble of searching for these Offices amidst the Proper of the Saints.

January 14.

SAINT HILARY,

BISHOP, CONFESSOR, AND DOCTOR OF THE CHURCH.[1]

After having consecrated the joyous Octave of the Epiphany to the glory of the Emmanuel who was *manifested* to the earth, the Church—incessantly occupied with the Divine Child and his august Mother, during the whole time from Christmas Day to that whereon Mary will bring Jesus to the Temple, there to be offered to God, as the law prescribes—the Church, we say, has on her Calendar of this portion of the year the names of many glorious Saints, who shine like so many stars on the path which leads us, from the joys of the Nativity of our Lord, to the sacred mystery of our Lady's Purification.

And firstly, there comes before us, on the very morrow of the day consecrated to the Baptism of Jesus, the faithful and courageous Hilary—the pride of the Churches of Gaul, and the worthy associate of Athanasius and Eusebius of Vercelli in the battle fought for the Divinity of our Emmanuel. Scarcely were the cruel persecutions of paganism over, when there commenced the fierce contest with Arianism, which had sworn to deprive of the glory and honours of his divinity that Jesus, who had con-

[1] We have put the Feast of St. Titus, the Disciple of St. Paul, at the end of the Month. Having been quite recently inserted in the Calendar, it has no fixed day; and each Church is permitted to keep it on the first day not occupied by another Feast.

quered, by his Martyrs, over the violence and craft of the Roman Emperors. The Church had won her liberty by shedding her blood, and it was not likely that she would be less courageous on the new battle-field into which she was driven. Many were the Martyrs that were put to death by her new enemies—christian, though heretical, Princes:—it was for the Divinity of that Lord, who had mercifully *appeared* on the earth in the weakness of human flesh, that they shed their blood. Side by side with these, there stood those holy and illustrious Doctors, who, with the martyr-spirit within them, defended, by their learning and eloquence, the Nicene Faith, which was the Faith of the Apostles. In the foremost rank of these latter we behold the Saint of to-day, covered with the rich laurels of his brave confessorship, Hilary:—who, as St. Jerome says of him, *was brought up in the pompous school of Gaul, yet had culled the flowers of Grecian science, and became the Rhone of Latin eloquence.* St. Augustine calls him *the illustrious Doctor of the Churches.*

Though gifted with the most extraordinary talents, and one of the most learned men of the age, yet St. Hilary's greatest glory is his intense love for the Incarnate Word, and his zeal for the Liberty of the Church. His great soul thirsted after martyrdom, and, by the unflinching love of truth which such a spirit gave him, he was the brave champion of the Church in that trying period, when Faith, that had stood the brunt of persecution, seemed to be on the point of being betrayed by the craft of Princes, and the cowardice of temporising and un-orthodox Pastors.

Let us listen to the short Life of our Saint, contained in the Lessons of his Office.

Hilarius, in Aquitania nobili genere natus, doctrina et eloquentia excelluit.

Hilary was born of a noble family in Aquitaine, and was distinguished for his learning

and eloquence. He was married, but the life he led was almost that of a monk, so that, later on, on account of his great virtues, he was made Bishop of Poitiers, and so well did he discharge the episcopal office, as to be the object of the deepest veneration on the part of the faithful. At that time, the Emperor Constantius was inflicting every sort of harsh treatment, intimidation, confiscation of their property, and banishment, on the Catholics who refused to side with the Arians. Hilary set himself as a bulwark against the Arians, thereby bringing on himself all their fury. On this account, they many times sought to ensnare him, and at length, by the treachery of Saturninus, the Bishop of Arles, he was banished from the Council at Beziers into Phrygia. There he raised a dead man to life, and wrote his twelve books On the Trinity, against the Arians.

Four years after, a Council was called at Seleucia, a town in Isauria, at which Hilary was compelled to assist. Thence he set out for Constantinople, where, seeing the extreme dangers to which the true faith had been exposed, he petitioned the Emperor, by three public petitions, to grant him an audience, in order that he might obtain permission to hold a controversy with his adversaries concerning matters of faith. But Ursacius and Valens, two Arian Bishops, whom Hilary

Qui primum in matrimonio quasi monachi vitam egit; deinde propter singulares virtutes Pictavorum episcopus creatur: quod munus episcopale sic gessit, ut a fidelibus summam laudem consequeretur. Quo tempore, cum terroribus, bonorum spoliatione, exilio et omni crudelitate Constantius Imperator Catholicos vexaret, nisi ad Arianas partes transirent: Hilarius tamquam firmissimum murum se Arianis opponens, illorum furorem in se concitavit. Itaque multis petitus insidiis, tandem dolo Saturnini Arelatensis Episcopi, de Synodo Biterrensi in Phrygiam relegatus est: ubi et mortuum suscitavit, et libros duodecim scripsit de Trinitate contra Arianos.

Quadriennio post coacto Concilio ad Seluciam Isauriæ urbem, Hilarius adesse compulsus est: ac deinde Constantinopolim profectus, ubi extremum fidei periculum animadvertit, tribus libellis publice datis audientiam Imperatoris poposcit, ut de fide cum adversariis coram disputaret. Verum cum Ursacius et Valens Ariani Episcopi, quos Hilarius scriptis confutarat, præsentis eruditionem pertimescerent, Constantio persuaserunt, ut specie honoris

eum in suum Episcopatum restitueret. Tunc Hilarium e prælio hæreticorum revertentem, ut inquit sanctus Hieronymus, Galliarum Ecclesia complexa est: quem ad Episcopatum secutus est Martinus, qui postea Turonensi præfuit Ecclesiæ: tantumque illo doctore profecit, quantum ejus postea sanctitas declaravit.

Magna deinceps tranquillitate Pictavorum Ecclesiam administravit: Galliamque universam adduxit, ut Arianorum impietatem condemnaret. Multos libros scripsit mira eruditione: quos omnes sanctus Hieronymus ad Lætam, sine ulla erroris suspicione legi posse testatur illis verbis: Hilarii libros inoffenso decurrat pede. Migravit in cœlum Idibus Januarii, Valentiniano et Valente imperatoribus, anno post Christum natum trecentesimo sexagesimo nono. Eum a multis Patribus et conciliis insignem Ecclesiæ Doctorem nuncupatum, atque uti talem in aliquot diœcesibus cultum, tandem, instante synodo Burdigalensi, Pius nonus, Pontifex Maximus, ex sacrorum Rituum Congregationis consulto, universæ Ecclesiæ Doctorem declaravit et confirma-

had refuted in his writings, were afraid of allowing so learned a man to continue there any longer, and persuaded Constantius to restore him to his episcopal see, under the pretence of showing him honour. Then did the Church of Gaul open her arms, as St. Jerome says, to receive Hilary on his return from battle with the heretics. St. Martin, who was afterwards Bishop of Tours, followed the holy Doctor to Poitiers; how much he profited by the instructions of such a master is evinced by the sanctity of his after-life.

From that time, he was left in perfect peace in the government of the Church of Poitiers. He led the whole of Gaul to condemn the Arian blasphemies. He composed a great many exceedingly learned books, of which St. Jerome, in a letter to Læta, says, that they may be all read without the slightest fear of meeting any false doctrine in them; he assures her, that she may run through the books of Hilary without stumbling on anything dangerous. He passed from this earth to heaven on the Ides of January (January 13th), during the reign of the Emperors Valentinian and Valens, in the year of our Lord 369. Hilary was called, by several Fathers and Councils, an illustrious Doctor of the Church, and was publicly honoured as such in certain dioceses. At length, at the petition of the Council of Bordeaux, the Supreme

Pontiff, Pius the Ninth, after having consulted the Congregation of Sacred Rites, declared him to have been justly called, and to be in effect, a Doctor of the universal Church; and ordered, that on his Feast, all should recite the Mass and Office *Of Doctors.*

vit: ac ipsius festo die Missam et Officium de Doctoribus ab omnibus recitare jussit.

The ancient Gallican Liturgy, of which a few precious remnants have been handed down to us, thus celebrated the praise of the most illustrious of the Bishops of that great country. Our first extract is an Allocution addressed to the Faithful, taken from an ancient Sacramentary.

ALLOCUTION.

On the recurrence, Brethren, of this solemn Feast of the most blessed Bishop Hilary, whose tongue, during his mortal life, so thundered forth the truth concerning the equality of the Three Divine Persons, that he, the soldier of Christ, threw down the Prince of this world, and entered a conqueror into the palace of the heavenly King—let us, with more than our wonted fervour, beseech the adorable God, that He, who made Hilary so vigilant in all his combats as to give security in the battle, may mercifully grant to us, that what we ask in his honour, may be granted to us by his intercession.

Adorabilem, populi, beatissimi Hilarii antistitis festivitate solemniter recurrente, cujus lingua in sæculo pro sanctæ Trinitatis æqualitate sic tonuit, ut hujus mundi Principem miles Christi prosterneret, et in cœlestis Regis aula victor intraret, Dominum votis uberioribus deprecemur, ut qui eum inter diversas acies ita fecit esse sollicitum, ut redderet inter bella securum, nobis concedere dignetur, ut quod in ejus honore deposcimus, eo suffragante consequi mereamur.

This Preface, which extols the virtues and the miracles of St. Hilary, was sung in the Church of Paul, even after the introduction of the Roman Liturgy.

PREFACE.

Vere dignum et justum est gratias agere, vota solvere, munera consecrare, Domine sancte, Pater omnipotens, æterne Deus, qui beatum Hilarium Confessorem tuum præelegisti tibi sacratæ confessionis tuæ antistitem, ingenti lumine coruscantem, morum lenitate pollentem, fidei fervore flagrantem, eloquii fonte torrentem : cui quæ sit gloriatio ostendit concursus ad tumulum, purificatio incursorum, medela languentium, mirandarum signa virtutum. Qui etsi natura fecit finem per transitum, illic vivunt Pontificis merita post sepulcrum, ubi præsentia Salvatoris est Jesu Christi Domini nostri.

It is truly right and just that we give thanks, and pay our vows, and consecrate our gifts to thee, O Holy Lord, Father Almighty, Eternal God, who didst choose unto thyself the blessed Hilary thy Confessor, that he might be the Pontiff of thy sacred doctrines. He was a great and brilliant light, he was full of meekness in his comportment, he was all fire in fervour of faith, he was a torrent of eloquence. How great is his glory, is shown by the concourse of people at his tomb, the deliverance of the possessed, the healing of sicknesses, and the miracles of wonderful power. He has, by nature's law, ended his course and passed hence away ; but the merits of the Pontiff are still living there, beyond the grave, where reigns our Saviour, our Lord Jesus Christ.

The following Prayer has been culled out of several old manuscript Missals.

PRAYER.

Deus, cujus miseratione delinquentes mutantur ad veniam, justi transferuntur ad palmam, qui infusus in corde beati Hilarii antistitis quasi de tuo templo fidei responsa dedisti, concede propitius, ut qui tunc inclytum Confessorem tuum fecisti Cæsarem non timere, ejus intercessione ab spiritali hoste plebem pro-

O God, by whose mercy sinners are raised up to pardon, and the just are translated to heaven for their crown ; who, poured out into the heart of the blessed Bishop Hilary, didst thence, as from thy sanctuary, give the answers of faith ; mercifully grant that, as thou didst make thy glorious Confessor to be fearless before Cæsar, so mayest

thou, by his intercession, protect thy suppliant people from their spiritual enemy: thus may they, who rejoice on this solemnity, be defended by this powerful prayers.

tegas obsecrantem, ut cujus solemnitati tripudiat, ejus sit fida prece defensa.

The Church of Poitiers has ever cherished, with the utmost devotion, the memory of her heroic Pontiff, and his Feast, as we may suppose, is kept there with the utmost solemnity. She sings, in the Mass of this day, the Preface of the Blessed Trinity, to express more forcibly her admiration of the zeal, wherewith Hilary defended the master-dogma of our holy faith—the mystery of Three Persons in one God. It will be interesting to our readers to hear a few passages from the ancient liturgical books of this illustrious Church of Poitiers. The following Responsories are taken, in part, from the Life of the Saint, and were composed by St. Venantius Fortunatus, one of St. Hilary's successors.

RESPONSORIES.

℟. Blessed Hilary shone above others by the nobility of his birth, to which was added an unsullied heart; * He was as the day-star is among other stars. ℣. Blessed Hilary, the Bishop of the city of Poitiers, was born in the province of Aquitaine. * He was.

℟. Oh! how perfect was he not as a lay-man! The very Priests made him their model. * His whole life was the fearing Christ with love, and the loving him with fear. ℣. They who follow him, attain to glory; they who follow him not, incur punishment; they who believe him, are reward-

℟. Beatus Hilarius, præ cæteris gratia generositatis ornatus, nitore pectoris addito, * Quasi refulgens Lucifer inter astra processit. ℣. Igitur beatus Hilarius, Pictavensis urbis Episcopus, regionis Aquitanicæ partibus oriundus. * Quasi refulgens.

℟. O quam perfectissimum laicum! cujus imitatores ipsi esse desiderant sacerdotes; * Cui non fuit aliud vivere nisi Christum cum dilectione timere, et cum timore diligere. ℣. Cujus sequaces currunt ad gloriam, divertentes ad pœnam; credenti succedunt

præmia, recusanti tormenta. * Cui.

℟. Tum itaque sanctissimus Hilarius in Phrygiam, Asiæ regionem, missus est exilio, ad virtutis augmentum; * Quia quantum, pro Christi nomine, longius discedebat a solo proprio, tantum merebatur fieri vicinior cœlo. ℣. Qui dum ad locum pervenisset optabilem, nobis tacendum non est quid illi concessum est. * Quia.

℟. Cum de exilio regressus sanctus Hilarius Pontifex Pictavim introivit; summo favore plaudebant omnes pariter, * Eo quod recepisset Ecclesia Pontificem, grex Pastorem. ℣. Gemma præsulum remeante ad propria, laudemus Dominum; lætetur quoque chorus Angelorum. * Eo quod.

ed; they who disbelieve him, are tormented. * His whole life.

℟. The most saintly Hilary was therefore banished into Phrygia, a country of Asia; it served but to increase his virtue; * since the further, for the name of Christ, he was separated from his own land, the nearer he deserved to be made to heaven. ℣. When he had reached the longed-for place, great were the favours bestowed on him, and we will publish them. * Since.

℟. When the holy Bishop Hilary, returning from exile, entered Poitiers, all men were alike loud in the expression of unbounded joy. * For the Church recovered her Pontiff, and the flock its Shepherd. ℣. The pearl of Bishops has returned home, let us give praise to our Lord, and let the choir of Angels rejoice. * For the Church.

The same venerable Church of Poitiers sings these two Hymns in honour of her glorious Saint. They were composed by the pious Simon Gourdan, a Canon Regular of Saint Victor's Abbey, that celebrated House in Paris, where Adam of Saint-Victor wrote his admirable Sequences.

HYMN.

Ex quo Relligio, tot procerum parens,
Gallos addiderit Christiadum gregi,

From the time that the Church, the mother of so many great men, united Gaul to the flock of Christ—who is

there that can be compared to Hilary? who is there that ever defended more zealously than he the Son of the Eternal Father?

Let the holy flock sing the great titles of his glory, his majestic eloquence, and his innumerable gifts; but, his grandest praise is the faith, wherewith he so loudly proclaimed Christ to be the Son of God.

The noble mitre, that glittered on his venerable head, was not indeed, purpled with the blood of martyrdom; his sacrifice was that of a thousand cares, and his ceaseless labours supply for the beauty of martyrdom.

He was the bold defender of the Nicene Faith, which the fury of hell sought in vain to destroy. The golden sword, which came so brightly from his mouth, drives away the ravenous wolves.

With what beaming joy did not his devoted flock welcome him from exile! How fair the laurels he reaped in the long campaigns for Christ! He taught thee, O Martin! to walk with vigour in the path of virtue.

Infinite praise to the Father, and infinite be to the Son, begotten in the fruitful bosom of the Father; to the Son, who is equal to the Father, and God like Him. To the Divine Spirit, too, be there infinite praise!

Amen.

Quis par Hilario? quis generosius
Natum de Patre vindicat?

Insignes titulos, eloquium grave,
Dotes innumeras plebs sacra concinat:
Laus suprema fides, qua genitum Deo
Altis vocibus asserit.

Si non tincta fuit sanguine profluo
Clara fronte micans infula nobilis,
Curis mille litat: martyrii decus
Supplet continuus labor.

Hoc Nicæna fides vindice nititur:
Frustra tartareus concutit hanc furor;
Hic oris gladio fulgurat aureo,
Vastantes abigens lupos.
Quo vultu reducem grex pius excipit!
Quas post longa metit prælia laureas!
Te, Martine, docet quam pede strenuo
Virtutum rapias viam.

Patri maxima laus, maxima Filio,
Fœcundo generat quem Pater in sinu,
Æquum Principio, numine comparem:
Sacro maxima Flamini.
Amen.

HYMN.

Non fraus magnanimum
non favor ant minæ,
Athletam quatiunt: jussa
tyrannidis
Explens, Pastor oves lin-
quere cogitur;
Quis jam contineat lupos?

Nor craft, nor favour, nor threat, can move this high-minded soldier of Christ. He obeys the sentence of the tyrant, and the flock is deprived of its Shepherd—oh! who will now defend them from the wolves?

Ergo, Præsul, abis? dum
generosa mens
Te parere facit, Gallia lacry-
mas
Fundat: terra Phrygum sus-
cipiens patrem,
Verbi vindice gaudeat.

And must thou then, Pontiff, go? Thy noble mind makes thee submit to the sentence, but Gaul sheds floods of tears. Phrygia receives thee on her land, happy to possess the champion of the Word Incarnate.

Erroris latebras Doctor
Hilarius
Spargit luce nova, fonteque
vivido
Expurgat nocuis pascua
fœcibus.
Gentes erudit efferas.

Hilary, the holy Doctor, darts the fresh light into the lurking-holes of error, and with a stream of living water carries from the pastures of the flock the poisonous slime. Barbarous nations receive instruction at his hands.

Ipsos dum titubant, insti-
tuit fide
Pastores: redeunt mox ad
ovilia,
Quos error timidos abstule-
rat procul,
Et vocem Patris audiunt.

There were Pastors that had faltered, and he confirms them in the faith; then sends them back to the flocks they had, in timid compromise to error, abandoned; and thus the children hear their Fathers' voice again.

Præsul magne, poli qui
super ardua
Solem justitiæ cominus ad-
spicis;
Verbum nos doceat, quæsu-
mus, impetra,
Cujus dogmata prædicas.
Mundani metuant impe-
rii ducem,
Qui terram sapiunt: Cæsa-
ris haud timet

Great Pontiff! who now, in heaven above, seest the Sun of Justice face to face; pray, for us, we beseech thee, that He, the Incarnate Word, whose nature thou didst preach to men, may teach us all truth.

Let worldly men, that are earthly minded, fear if they will an Emperor's tyranny: Hilary heeds not the passion

of an angry Cæsar, but preaches, with holy liberty, the faith of Christ.

Infinite praise to the Father, and infinite be to the Son, begotten in the fruitful bosom of the Father; to the Son, who is equal to the Father, and God like Him. To the Divine Spirit, too, be there infinite praise!

Amen.

Infensi furias pastor, et asserit
Christi liberius fidem.
Patri maxima laus, maxima Filio,
Fœcundo generat quem Pater in sinu,
Æquum Principio, numine comparem:
Sacro maxima Flamini.
Amen.

Thus did the holy Bishop, Hilary of Poitiers, receive the honours of the Church's love for his having so courageously, and even at the peril of his life, fought in defence of the great Mystery. Another of his glories is, that he was one of the most intrepid champions of that principle, which cannot be compromised without the vitality and very existence of the Church being endangered—the principle of that Church's Liberty. A few days ago we were celebrating the Feast of our holy Martyr, St. Thomas of Canterbury; to-day, we have the Feast of the glorious Confessor, whose example enlightened and encouraged him in the great struggle. Both Hilary and Thomas à Becket were obedient to the teaching left to the Pastors of the Church by the Apostles; who, when they were arraigned the first time before the authorities of this world, uttered this great maxim: *We ought to obey God rather than men.*[1] The Apostles and the Saints were strong in the battle against flesh and blood, only because they were detached from earthly goods, and were convinced, that the true riches of a Christian and a Bishop consist in the humility and poverty of the Crib, and that the only victorious power is in the imitation of the simplicity and the weakness of the *Child that is born unto us.* They relished the lessons of the School of

[1] Acts, v. 29.

Bethlehem; hence, no promise of honours, of riches, or even of peace, could make them swerve from the principles of the Gospel.

How dignified is this family of Soldiers of Christ, which springs up in the Church! If the policy of tyrants, who insist on being Christians without Christianity, carry on a persecution, in which they are determined that no one shall have the glory of Martyrdom—these brave Champions raise their voice, and boldly reproach the persecutors for their interference with that Liberty, which is due to Christ and his Ministers. They begin by telling them their duty, as Hilary did Constantius, when he sent him his first Memorial: "My Lord and most gracious Au-"gustus! Your own great and admirable prudence "tells you, that it is not right, nor possible, violently "to compel, such as are unwilling and opposed to it, "to submit to, and take part with, them that are "sowing the corrupt seed of false doctrine. The one "end of your endeavours, wise counsels, government, "and vigilance, should be, that all your subjects may "enjoy the sweets of liberty. There is no other "means of settling the troubles of the state, or of "uniting what discord has separated, than that every "one be master of his own life, unconstrained by "slavish compulsion. You should not turn a deaf "ear to the voice of any subject, who thus appeals to "you for support: 'I am a Catholic; I will not be a "'heretic: I am a Christian, and not an Arian: I "'would rather lose my life, than allow the tyranny "'of any man to corrupt the purity of my faith.'"

When some people spoke to Hilary in favour of those who had been traitors to the Church, and had been disloyal to Jesus Christ, in order to keep in the good graces of the Emperor, they ventured to tell the Saint, that their conduct was justifiable, on the ground that they had but obeyed the *Law!* The holy Pontiff was indignant at this profanation of the

word, and, in his Book against Auxentius, courageously reminds his fellow Bishops of the origin of the Church—how her very establishment depended on the breaking of unjust human Laws, and how she counts it one of her glories to infringe all such Laws as would oppose her existence, her development, and her action.

"We have a contempt for all the trouble that men "of these days are giving themselves; and I am "grieved to see them holding such mad opinions, as "that God needs man's patronage, and that the Church "of Christ requires to be upheld by an ambition, that "curries favour with the world. I ask of you Bishops, "what favour did the Apostles court, in order that "they might preach the Gospel? Who were the "princes that helped them to preach Christ, and "convert almost the whole world from idolatry to "God? Did they, who sang hymns to God in "prisons and chains, and whilst bleeding from being "scourged, did *they* accept offices from the state? "Did Paul wait for a royal permission to draw men "to the Church of Christ? Did he, think you, "cringe for the patronage of a Nero, or a Vespasian, "or a Decius, whose very hatred of our faith was the "occasion of its being more triumphantly preached? "These Apostles, who lived by the labour of their "own hands, who assembled the Faithful in garrets "and hiding-places, who visited villages and towns, "and well nigh the whole world, travelling over sea "and land, in spite of the Senate's decrees and Imperial Edicts—these men, according to your principles, had not received the keys of the kingdom of "heaven! What say you to all this manifestation "of God's power in the very face of man's opposition, "when, the more there was a prohibition to preach "Christ, the more that preaching was exercised?"

But the time came, at last, to speak to the Emperor himself, and to protest against the system

whereby he aimed at making the Church a slave: then did Hilary, who was exceedingly gentle in disposition, put on that holy indignation, which our Lord himself had, when he scourged the profaners of his Father's House, and drove them out of the Temple. He braved every danger, and held up to execration the system invented by Constantius for insulting and crushing the Church of Christ. Let us listen to the language of his apostolic zeal.

"The time for speaking is come, for the time for "silence is past. Let Christ now appear, for Anti-"christ has begun his reign. Let the Shepherds give "the alarm, for the hirelings have fled. Let us lay "down our lives for our sheep, for thieves have got "into the fold, and a furious lion is prowling around "it. Let us prepare for martyrdom * * , for the "angel of satan hath transformed himself into an "angel of light. * *

"Why, O my God, didst thou not permit me to "confess thy holy Name, and be the minister of "thine Only Begotten Son, in the times of Nero or "Decian? Full of the fire of the Holy Spirit, I "would not have feared the rack, for I would have "thought on Isaias, how he was sawn in two. I "would not have feared fire, for I would have said to "myself, that the Hebrew Children sang in their "fiery furnace. The cross and the breaking every "bone of my body should not have made me a coward, "for the good thief would have encouraged me, who "was translated into thy kingdom. If they had "threatened to drown me in the angry billows of the "deep ocean, I would have laughed at their threats, "for thou hast taught us, by the example of Jonas "and Paul, that thou canst give life to thy servants "even in the sea.

"Happy me, could I thus have fought with men, "who professed themselves to be the enemies of thy "name; every one would have said, that they who

"had recourse to tortures, and sword, and fire, to "compel a Christian to deny thee, were persecutors; "and my death would have been sufficient testimony "to thy truth, O God! The battle would have been "an open one, and no one would have hesitated to "call, by the honest name, these men that denied "thee, and racked and murdered us; and thy people, "seeing that it was an evident persecution, would "have followed their Pastors in the confession of "their faith.

"But, now-a-days, we have to do with a disguised "persecutor, a smooth-tongued enemy, a Constantius "who has put on Antichrist; who scourges us, not "with lashes, but with caresses; who instead of rob-"bing us, which would give us spiritual life, bribes "us with riches, that he may lead us to eternal death; "who thrusts us, not into the liberty of a prison, but "into the honours of his palace, that he may enslave "us; who tears, not our flesh, but our hearts; who "beheads not with a sword, but kills the soul with "his gold; who sentences not by a herald that we are "to be burnt, but covertly enkindles the fire of hell "against us. He does not dispute with us, that he "may conquer; but he flatters us, that so he may "lord it over our souls. He confesses Christ, the "better to deny Him; he tries to procure a unity "which shall destroy peace; he puts down some few "heretics, so that he may also crush the Christians; he "honours Bishops, that they may cease to be Bishops; "he builds up Churches, that he may pull down the "Faith. * *

"Let men talk as they will, and accuse me of "strong language, and calumny: it is the duty of a "minister of the truth, to speak the truth. If what "I say be untrue, let me be branded with the name "of an infamous calumniator: but if I prove what "I assert, then am I not exceeding the bounds of "apostolic liberty, nor transgressing the humility of

"a successor of the Apostles, by speaking thus, after "so long observing silence. * * No, this is not "rashness, it is faith; it is not inconsiderateness, it "is duty; it is not passion, it is conscience.

"I say to thee, Constantius, what I would have said "to Nero, or Decius, or Maximian: You are fighting "against God, you are raging against the Church, "you are persecuting the saints, you are hating the "preachers of Christ, you are destroying religion, you "are a tyrant, not in human things, but in things "that appertain to God. Yes, this is what I should "say to thee as well as to them; but listen, now, to "what can only be said to thyself: Thou falsely "callest thyself a Christian, for thou art a new enemy "of Christ; thou art a precursor of Antichrist, and a "doer of his mystery of iniquity; thou, that art a "rebel to the faith, art making formulas of faith; "thou art intruding thine own creatures into the "sees of the Bishops; thou art putting out the good, "and putting in the bad. * * By a strange in-"genious plan, which no one had ever yet discovered, "thou hast found a way to persecute, without making "Martyrs.

"We owe much to you, Nero, Decius, and "Maximian! your cruelty did us service. We con-"quered the devil, by your persecutions. The blood "of the holy Martyrs you made, has been treasured "up throughout the world, and their venerable relics "are ever strengthening us in faith by their mute "ceaseless testimony. * * But thou, Constantius, "cruel with thy refinement of cruelty, art an enemy "that ragest against us, doing us more injury, and "leaving us less hope of pardon. * * Thou de-"privest the fallen of the excuse they might have "had with their Eternal Judge, when they showed "Him the scars and wounds they had endured for "him, for perhaps their tortures might induce him "to forgive their weakness. Whereas, thou, most

"wicked of men! thou hast invented a persecution, "which, if we fall, robs us of pardon, and, if we "triumph, does not make us Martyrs!

"* * * We see thee, ravenous wolf, under thy "sheep's clothing. Thou adornest the sanctuaries of "God's temples with the gold of the State, and thou "offerest to Him what is taken from the temples, or "taxed by edict, or extorted by penalty. Thou re- "ceivest his Priests with a kiss like that which "betrayed Christ. Thou bowest down thy head for "a blessing, and then thou usest it to trample on our "Faith. Thou dispensest the clergy from paying "tributes and taxes to Cæsar, that thou mayest bribe "them to be renegades to Christ, foregoing thy own "rights, that God may be deprived of His!"

Glorious Hilary! thou didst well deserve that thy Church ~~of Poitiers~~ should, of old, address to thee the magnificent praise given by the Roman Church to thy illustrious disciple, St. Martin: "O blessed "Pontiff! who with his whole heart loved Christ our "King, and feared not the majesty of emperors! O "most holy Soul! which, though not taken away by "the sword of the persecutor, yet lost not the palm "of martyrdom!" If the Palm of a Martyr is not in thy hand, yet hadst thou a Martyr's spirit, and well might we add to thy other titles, of Confessor, Bishop, and Doctor, the glorious one of *Martyr*, just as our holy Mother the Church has conferred it upon thy fellow-combatant, Eusebius, who was but Martyr in heart like thyself. Yes, thy glory is great; but it is all due to thee for thy courage in confessing the Divinity of that Incarnate Word, whose Birth and Infancy we are now celebrating. Thou hadst to stand before a Herod, as had the Magi, and, like them, thou fearedst not: and when the Cæsar of those times banished thee to a foreign land, thy soul found comfort in the thought, that the Infant Jesus, too, was exiled into Egypt. Oh! that we could

imitate thee in the application of these Mysteries to ourselves!

Now that thou art in heaven, pray for our Churches, that they may be firm in the Faith, and may study to know and love Jesus, our Emmanuel. Pray for thy Church of Poitiers, which still loves thee with the reverence and affection of a child; but since the ardour of thy zeal embraced all the world, pray, also, for all the world. Pray that God may bless his Church with Bishops powerful in word and work, profound in sacred science, faithful in the guardianship of that which is intrusted to them, and unswerving defenders of Ecclesiastical Liberty.

January 15.

SAINT PAUL, THE FIRST HERMIT.

To-day, the Church honours the memory of one of those men, who were expressly chosen by God to represent the sublime detachment from all things, which was taught to the world by the example of the Son of God, born in a Cave, at Bethlehem. Paul the Hermit so prized the poverty of his Divine Master, that he fled to the desert, where he could find nothing to possess and nothing to covet. He had a mere cavern for his dwelling; a palm-tree provided him with food and clothing; a fountain gave him wherewith to quench his thirst; and heaven sent him his only luxury, a loaf of bread brought to him daily by a crow. For sixty years did Paul thus serve, in poverty, and in solitude, that God, who was denied a dwelling on the earth he came to redeem, and could have but a poor Stable wherein to be born.

But God dwelt with Paul in his cavern; and in him began the *Anchorites*, that sublime race of men, who, the better to enjoy the company of their God, denied themselves, not only the society, but the very sight, of men. They were the Angels of earth, in whom God showed forth, for the instruction of the rest of men, that he is powerful enough, and rich enough, to supply the wants of his creatures, who, indeed, have nothing but what they have from Him. The Hermit, or Anchoret, is a prodigy in the Church, and it behoves us to glorify the God who has produced it. We ought to be filled with astonishment and gratitude, at seeing how the Mystery of a God

made Flesh has so elevated our human nature, as to inspire a contempt and abandonment of those earthly goods, which heretofore had been so eagerly sought after.

The two names, Paul and Anthony, are not to be separated; they are the two Apostles of the Desert; both are Fathers—Paul of Anchorites, and Anthony of Cenobites; the two families are sisters, and both have the same source, the Mystery of Bethlehem. The sacred Cycle of the Church's year unites, with only a day between their two Feasts, these two faithful disciples of Jesus in his Crib.

The Church reads in her Office, the following abridgment of St. Paul's wonderful Life.

Paulus, Eremitarum auctor et magister, apud inferiorem Thebaidem natus, cum quindecim esset annorum, orbatus parentibus est. Qui postea declinandæ causa persecutionis Decii et Valeriani, et Deo liberius inserviendi, in eremi speluncam se contulit: ubi, palma ei victum et vestitum præbente, vixit ad centesimum et decimum tertium annum: quo tempore ab Antonio nonagenario Dei admonitu invisitur. Quibus inter se, cum antea non nossent, proprio nomine consalutantibus, et multa de regno Dei colloquentibus, corvus, qui antea semper dimidiatum panem attulerat, integrum detulit.

Paul, the institutor and master of Hermits, was born in Lower Thebais. He lost his parents when he was fifteen years of age. Not long after that, in order to escape the persecution of Decius and Valerian, and to serve God the more freely, he withdrew into the desert, where he made a cave his dwelling. A palm-tree afforded him food and raiment, and there he lived to the age of a hundred and thirteen. About that time, he received a visit from Anthony, who was ninety-years old. God bade him visit Paul. The two Saints, though they had not previously known each other, saluted each other by their names. Whilst holding a long conversation on the kingdom of God, a crow, which every day brought half a loaf of bread, carried them a whole one.

Post corvi discessum:

When the crow had left them,

Paul said: "See! our truly good "and truly merciful Lord has "sent us our repast. For sixty "years, I have daily received "a half loaf; now, because "thou art come to see me, "Christ has doubled the por- "tion for his soldiers." Where- fore, they sat near the foun- tain, and, giving thanks, they eat the bread; and when they were refreshed, they again re- turned the accustomed thanks to God, and spent the night in the divine praises. At day- break, Paul tells Anthony of his approaching death, and begs him go and bring the cloak, which Athanasius had given him, and wrap his corpse in it. As Anthony was re- turning from his cell, he saw Paul's soul going up into hea- ven, amidst choirs of Angels, and a throng of Prophets and Apostles.

When he had reached the hermit's cell, he found the lifeless body: the knees were bent, the head erect, and the hands stretched out and raised towards heaven. He wrapped it in the cloak, and sang hymns and psalms over it, according to the custom prescribed by Christian tradition. Not hav- ing a hoe wherewith to make a grave, two lions came at a rapid pace from the interior of the desert, and stood over the body of the venerable Saint, showing how, in their own way, they lamented his death. They began to tear up the earth with their feet, and seemed to strive to outdo each

Eia, inquit Paulus, Domi- nus nobis prandium misit vere pius, vere misericors. Sexaginta jam anni sunt, cum accipio quotidie dimi- dii panis fragmentum; nunc ad adventum tuum militi- bus suis Christus duplica- vit annonam. Quare cum gratiarum actione ad fon- tem capientes cibum, ubi tantisper recreati sunt, ite- rum gratiis de more Deo actis, noctem in divinis lau- dibus consumpserunt. Di- luculo Paulus de morte, quæ sibi instaret, admo- nens Antonium, hortatur, ut pallium, quod ab Atha- nasio acceperat, ad invol- vendum suum corpus affer- ret. Quo ex itinere rediens ille, vidit inter Angelorum choros, inter Prophetarum et Apostolorum cœtus, Pauli animam in cœlum ascen- dere.

Cumque ad ejus cellam pervenisset, invenit genibus complicatis, erecta cervice, extensisque in altum mani- bus corpus examine: quod pallio obvolvens, hymnos- que et psalmos ex christiana traditione decantans, cum sarculum, quo terram fode- ret non haberet; duo leo- nes ex interiore eremo ra- pido cursu ad beati senis corpus feruntur: ut facile intelligeretur, eos, quo modo poterant, ploratum edere; qui certatim terram pedibus effodientes, foveam, quæ hominem commode caperet, effecerunt. Qui cum abiis- sent, Antonius sanctum cor-

pus in eum locum intulit: et injecta humo, tumulum ex christiano more composuit: tunicam vero Pauli, quam in sportæ modum ex palma foliis ille sibi contexuerat, secum auferens, eo vestitu diebus solemnibus Paschæ et Pentecostes, quoad vixit, usus est.

other in the work, until they had made a hole large enough to receive the body of a man. When they had gone, Anthony carried the holy corpse to the place, and covering it with the soil, he arranged the grave after the manner of the Christians. As to the tunic, which Paul had woven for himself out of palm-leaves, as baskets are usually made, Anthony took it away with him, and, as long as he lived, wore it on the great days of Easter and Pentecost.

We give three stanzas of the Hymn sung by the Greek Church in honour of our Holy Hermit. We take them from the Menæa.

XV. DIE JANUARII.

Quando, nutu divino, Pater, vitæ sollicitudines sapienter reliquisti, et ad ascesis labores transisti, tunc gaudens in via occupasti deserta; æstu inflammatus amoris Domini; ideo deserens libidines, in meliorum perseverantia rerum, Angelo similis, vitam duxisti.

When, O Father! thou didst by divine inspiration, wisely leave the cares of this life, and devote thyself to the labours of an ascetic, thou didst joyfully enter the trackless desert. Inflamed with the heat of divine love, thou didst abandon human affections, and, Angel-like, didst spend thy life in the persevering search after more perfect things.

Ab omni humana teipsum, Pater, societate segregans ex adolescentia, primus omnino solitudinem, Paule, occupasti ultra quemcumque solitarie viventem, et per totam vitam visus es incognitus; ideo Antonius te invenit nutu divino tam-

Father! thou didst, from thy early youth, separate thyself from all human society, and wast the first to live in the desert, surpassing all other Anchorets. Thou, Paul, didst pass thy whole life unknown to men; therefore was Anthony divinely inspired to go

in search of thee, as the hidden Saint; he found thee and revealed thee to the whole earth.

A life unknown to the world was thine, O Paul! the wild beasts were thy companions, and a bird, sent thee by God, ministered to thee. When the great Anthony found thee, and saw all this, he was filled with wonder, and never ceased speaking thy praises, as a Prophet and the Teacher of all men, and as a something divine.

quam latentem, et orbi terrarum manifestavit.

Insolitæ in terra conversationi deditus, Paule, cum bestiis habitasti, avis ministerio divina voluntate utens; et hoc ut vidit quando te maximus invenit Antonius, stupens, omnium et Prophetam et Magistrum, quasi Deum, te sine intermissione magnificavit.

Father and Prince of Hermits! thou art now contemplating in all his glory that God, whose weakness and lowliness thou didst study and imitate during the sixty years of thy desert-life: thou art now with him in the eternal union of the Vision. Instead of thy cavern, where thou didst spend thy life of unknown penance, thou hast the immensity of the heavens for thy dwelling; instead of thy tunic of palm-leaves, thou hast the robe of Light; instead of thy pittance of material bread, thou hast the Bread of eternal life; instead of thy humble fountain, thou hast the waters which spring up to eternity, filling thy soul with infinite delights. Thou didst imitate the silence of the Babe of Bethlehem by thy holy life of seclusion; now, thy tongue is for ever singing the praises of this God, and the music of infinite bliss is for ever falling on thine ear. Thou didst not know this world of ours, save by its deserts; but now, thou must compassionate and pray for us who live in it; speak for us to our dear Jesus; remind him how he visited it in wonderful mercy and love; pray his sweet blessing upon us, and the graces of perfect detachment from transitory things, love of poverty, love of prayer, and love of our heavenly country.

THE SAME DAY.

SAINT MAURUS, ABBOT.

SAINT MAURUS—one of the greatest masters of the Cenobitical Life, and the most illustrious of the Disciples of St. Benedict, the Patriarch of the Monks of the West—shares with the First Hermit the honours of this fifteenth day of January. Faithful, like the holy Hermit, to the lessons taught at Bethlehem, Maurus has a claim to have his Feast kept during the forty days, which are sacred to the sweet Babe Jesus. He comes to us each January to bear witness to the power of that Babe's humility. Who, forsooth, will dare to doubt of the triumphant power of the Poverty, and the obedience shown in the Crib of our Emmanuel, when he is told of the grand things done by those virtues in the Cloisters of Fair France?

It was to Maurus that France was indebted for the introduction into her territory of that admirable Rule, which produced the great Saints, and the great Men, to whom she owes the best part of her glory. The children of St. Benedict, by St. Maurus, struggled against the barbarism of the Franks, under the first race of her kings; under the second, they instructed, in sacred and profane literature, the people, in whose civilisation they had so powerfully co-operated; under the third—and even in modern times, when the Benedictine Order, enslaved by the system of Commendatory-Abbots, and decimated by political tyranny or violence, was dying out amidst every kind of humiliation—they were the fathers of the poor by the charitable use of their large possessions, and the

ornaments of literature and science by their immense contributions to ecclesiastical science and archæology, as also to the history of their own country.

St. Maurus built his celebrated Monastery of Glanfeuil, and Glanfeuil may be considered as the mother-house of the principal Monasteries in France, Saint Germain and Saint Denis of Paris, Marmoutier, Saint Victor, Luxeuil, Jumièges, Fleury, Corbie, Saint Vannes, Moyen-Moutier, Saint Wandrille, Saint Waast, La Chaise-Dieu, Tiron, Chezal Benoît, Le Bec, and innumerable other Monasteries in France gloried in being daughters of Monte-Cassino by the favourite Disciple of St. Benedict. Cluny, which gave several Popes to the Church—and among them, St. Gregory the Seventh, and Urban the Second—was indebted to St. Maurus for that Rule, which gave her her glory and her power. We must count up the Apostles, Martyrs, Bishops, Doctors, Confessors, and Virgins, who were formed, for twelve hundred years, in the Benedictine Cloisters of France; we must calculate the services, both temporal and spiritual, done to this great country by the Benedictine Monks, during all that period; and we shall have some idea of the results produced by the mission of St. Maurus—results, whose whole glory redounds to the Babe of Bethlehem, and to the mysteries of his humility, which are the source and model of the Monastic Life. When, therefore, we admire the greatness of the Saints, and recount their wonderful works, we are glorifying our Jesus, the King of all Saints.

The Monastic Breviary, in the Office of this Feast, gives us the following sketch of the Life of St. Maurus.

Maurus Romanus a patre Eutychio, Senatorii ordinis, Deo, sub sancti Benedicti disciplina, puer oblatus, et in schola talis ac tanti morum magistri institutus, prius sublimem monasticæ perfectionis gradum, quam primos adolescentiæ annos, attigit: adeo ut suarum virtutum admiratorem simul et præconem ipsummet Benedictum habuerit, qui eum velut observantiæ regularis exemplar, cæteris ad imitandum proponere consueverat. Cilicio, vigiliis, jejuniis carnem continuis atterebat, assidua interim oratione, piis lacrymis, sacrarumque litterarum lectione recreatus. Per quadragesimam bis tantum in hebdomado cibo ita parce utebatur, ut hunc prægustare potius quam sumere videretur: somnum quoque stando, vel cum nimia eum lassitudo compulisset, sedendo, alio autem tempore super aggestum calcis et sabuli strato cilicio recumbens capiebat; sed ita modicum, ut nocturnas longioribus semper precibus, toto etiam sæpe psalterio recitato, vigilias præveniret.

Admirabilis obedientiæ specimen dedit, cum periclitante in aquis Placido, ipse sancti Patris jussu super undas sicco vestigio ambulavit: et apprehensum capillis adolescentulum, hostiam cruento gladio divini-

Maurus was by birth a Roman. His father, whose name was Eutychius, and a Senator by rank, had placed him, when a little boy, under the care of St. Benedict. Trained in the school of such and so great a Master of holiness, he attained to the highest degree of monastic perfection, even before he had ceased to be a child; so that Benedict himself was in admiration, and used to speak of his virtues to every one, holding him forth to the rest of the house as a model of religious discipline. He subdued his flesh by austerities, such as the wearing a hair-shirt, night watching, and frequent fasting; giving, meanwhile, to his spirit the solace of assiduous prayer, holy compunction, and reading the Sacred Scriptures. During Lent, he took food but twice in the week, and that so sparingly, as to seem rather to be tasting than taking it. He slept standing, or, when excessive fatigue obliged him to it, sitting, or, at times, lying down on a heap of lime and sand, over which he threw his hair-shirt. His sleep was exceedingly short, for he always recited very long prayers, and often the whole of the Psalms, before the midnight Office.

He gave a proof of his admirable spirit of obedience on the occasion of Placid's having fallen into the lake, and being nearly drowned. Maurus, at the bidding of the Holy Father, ran to the lake, walked dry-shod upon the water,

and, taking the child by the hair of his head, drew him safe to the bank ; for Placid was to be slain by the sword as a martyr, and our Lord reserved him as a victim, which should be offered to him. On account of such signal virtues as these, the same Holy Father made Maurus share the cares of his duties ; for, from his very entrance into the monastic life, he had had a part in his miracles. He had been raised to the holy order of Deaconship by St. Benedict's command ; and by placing the stole he wore on a dumb and lame boy, he gave him the power both to speak and walk.

tus reservatam, ex aquis incolumem extraxit. Hinc eum ob eximias virtutes beatus idem Pater sibi curarum consortem assumpsit: quem jam inde ab ipsis monasticæ vitæ tirociniis socium miraculorum asciverat. Ad sacrum Levitarum ordinem ex ejusdem sancti Patris imperio promotus, stola quam ferebat, muto puero vocem, eidemque claudo gressum impertivit.

Maurus was sent by his Holy Father into France. Scarcely had he set his foot on that land, than he had a vision of the triumphant entrance of that great saint into heaven. He promulgated in that country the Rule which St. Benedict had written with his own hand, and had given to him on his leaving Italy ; though the labour and anxiety he had to go through in the accomplishment of his mission, were exceedingly great. Having built the celebrated Monastery, which he governed for forty years, so great was the reputation of his virtues, that several of the noblest lords of King Theodobert's court put themselves under Maurus' direction, and enrolled in the holier and more meritorious warfare of the monastic life.

Missus in Galliam ab eodem sancto Benedicto, vix eam ingressus erat, cum triumphalem beatissimi Patris in cœlos ingressum suspexit. Gravissimis subinde laboribus, curisque perfunctus, Regulam ejusdem Legislatoris manu exaratam tamque promulgavit : extructoque celebri monasterio, cui quadraginta annos præfuit, fama nominis sui factorumque adeo inclaruit, ut nobilissimi proceres, ex aula Theodeberti regis, in sanctiore militia merituri, ad ejus signa convolarint.

Biennio ante obitum abdicans se Monasterii regimine, in cellam sancti Martini sacello proximam secessit: ubi se in arctioris pœnitentiæ operibus exercens, cum humani generis hoste, internecionem Monachis minitante, pugnaturus in arenam descendit. Qua in lucta solatorem Angelum bonum habuit, qui Mali astus, divinumque illi decretum aperiens, eum una cum discipulis ad coronam evocavit. Quare cum emeritos milites supra centum dux ipse brevi secuturus, veluti totidem triumphi sui antecessores, in cœlum præmisisset: in Oratorium deferri voluit, ubi vitæ sacramento munitus, substratoque cilicio recubans ad aram ipse victima, pretiosa morte procubuit septuagenario major, postquam in Galliis Monasticam disciplinam mirifice propagasset, innumeris ante et post obitum clarus miraculis.

Two years before his death, he resigned the government of his Monastery, and retired into a cell near the Oratory of St. Martin. There he exercised himself in most rigorous penance, wherewith he fortified himself for the contest he had to sustain against the enemy of mankind, who threatened him with the death of his Monks. In this combat a holy Angel was his comforter, who, after revealing to him the snares of the wicked spirit, and the designs of God, bade him and his disciples win the crown prepared for them. Having, therefore, sent to heaven before him, as so many forerunners, a hundred and more of his brave soldiers, and knowing that he, their leader, was soon to follow them, he signified his wish to be carried to the Oratory, where, being strengthened by the Sacrament of Life, and lying on his hair-shirt, as a victim before the Altar, he died a saintly death. He was upwards of seventy years of age. It would be difficult to describe the success wherewith he propagated Monastic discipline in France, or to tell the miracles which, both before and after his death, rendered him glorious among men.

We give a selection of Antiphons, taken from the Monastic Office of St. Maurus.

Beatus Maurus patricio genere illustris, a puero

The blessed Maurus, illustrious by birth, as being of a

patrician family, esteemed the reproach of Christ our Lord to be greater riches than the treasures of this world.

The Lord clothed him with the holy stole of Levites: wherewith he made the lame walk, and the dumb speak.

Being sent into France, he enlightened all men by the teaching of the Rule, as the day-dawn lights the world, and he made it known even to distant lands.

The solitude of the new monastery bloomed with the coming of Florus and the chief nobles of the kingdom; it was glad and flowered as the lily.

When near his death, he sent before him to heaven the children he had begotten in Christ; and whilst in prayer, he laid down his body at the altar, his soul resting in heaven. Alleluia.

O most worthy Disciple of his Father Benedict, who made him heir of his own spirit, that he might become the chief promulgator of the Holy Rule, and the wonderful propagator of the Monastic Order in France! Alleluia.

O blessed Maurus! who, from early childhood, despised the world, and lovingly bore the yoke of the Holy Rule, and, being obedient even unto death, denied himself, that he might cling unreservedly to Christ. Alleluia.

On this day, did Saint Maurus, laid before the Altar on his hair-shirt, happily breathe forth his soul. On

majores divitias æstimavit thesauris mundi, improperium Christi Domini.

Induit eum Dominus stola sancta Levitarum, qua claudos fecit ambulare, et mutos loqui.

In Franciam missus, doctrinam Regulæ quasi antelucanum illuminavit omnibus, et enarravit eam usque ad longinquum.

Floro, primariisque Regni proceribus decorata exsultabat, et florebat quasi lilium novi cœnobii solitudo.

Quos in Christo genuerat filios, morti proximus in cœlum præmisit, et inter preces corpus ad aras, animam cœlo deposuit. Alleluia.

O dignissimum Patris Benedicti discipulum, quem ipse sui spiritus hæredem reliquit, ut Regulæ sanctæ promulgator esset primarius, et in Galliis Monastici Ordinis propagator mirificus. Alleluia.

O beatum virum, qui spreto sæculo jugum sanctæ Regulæ a teneris annis amanter portavit, et factus obediens usque ad mortem semetipsum abnegavit, ut Christo totus adhæreret. Alleluia.

Hodie sanctus Maurus super cicilium stratus, coram altari, feliciter occubuit. Hodie primogenitus beati

Benedicti discipulus per ducatum sanctæ Regulæ securus ascendens, choris comitatus angelicis, pervenit ad Christum. Hodie vir obediens, loquens victorias, a Domino coronari meruit. Alleluia, alleluia.

this day, the eldest disciple of blessed Benedict, securely ascending by the path of the Holy Rule, and accompanied by choirs of Angels, was led to Christ. On this day, the obedient man, speaking victory, was rewarded by receiving the crown from his Lord. Alleluia, alleluia.

The Responsories of the same Office are equally fine. We select the following.

℟. Maurus a teneris annis sancto Benedicto in disciplinam ab Eutychio patre in Sublaco traditus, Magistri sui virtutes imitando expressit, * Et similis ejus effectus est. ℣. Inspexit et fecit secundum exemplar, quod ipsi in monte monstratum est. * Et similis.

℟. Maurus, when quite a child, was taken to Subiaco, and consigned by his father Eutychius to the care of Saint Benedict; he imitated the virtues of his Master, and reflected them in his own conduct, * And became like unto him. ℣. He looked and did according to the image that was shown him on the mount. * And became.

℟. Prolapso in lacum Placido, Maurus advolans, Spiritu Domini ferebatur super aquas; * Dum Patri suo in auditu auris obediret. ℣. Aquæ multæ non potuerunt extinguere charitatem ejus, neque flumina illam obruere. * Dum Patri.

℟. Placid having fallen into the lake, Maurus flies to his rescue, and was borne upon the waters by the Spirit of the Lord; * whilst obeying his Father in the hearing of the ear. ℣. Many waters could not quench his charity, neither could floods drown it. * Whilst obeying.

℟. Sanctus Benedictus dilectum præ cæteris Discipulum suum Maurum transmittit in Galliam: * Et magnis patitur destitui solatiis, ut proximi saluti provideat. ℣. Charitas benigna est, nec quærit quæ sua sunt, sed quæ Jesu Christi. * Et magnis.

℟. Saint Benedict sent into France his disciple Maurus, whom he loved above the rest: * And suffers himself to be deprived of his great consolation, that he may provide for his neighbour's salvation. * Charity is kind, neither seeketh she her own, but the things that are of Jesus Christ. * And suffers.

℟. Being rapt in God, he beheld the path glittering with countless lamps, whereby Benedict was mounting to glory, * For an endless eternity. ℣. The path of the just, as a shining light, goeth forwards and increaseth even unto perfect day. * For an endless.

℟. The streams of wisdom drunk by Maurus in the bosom of the blessed Father Benedict, he poured forth in France; * And he set the shoots of the Holy Order amidst the lilies of France. ℣. As a brook out of a river, he waters the garden of his plants. * And he set.

℟. The Most Christian King of the Franks went to the monastery, that he might hear the wisdom of the new Solomon: * And he laid the regal purple under his feet. ℣. Because he was humble in his own eyes, the Lord glorified him in the sight of kings. * And he laid.

℟. He spent the two years before his death in silence and separation from men, * And alone, he dwelt with himself under the eye of the all-seeing God. ℣. He prepared his heart, and, in the sight of the Lord, he sanctified his soul.

℟. The greater part of the brethren, who fought under the leadership of Maurus, were warned, by an Angel, of their death, and fought their last battle with the demon: * And dying in that battle, they won to themselves the triumph of heaven. ℣. They fought the

℟. In Deo raptus viam vidit innumeris coruscam lampadibus, qua Benedictus ascendebat in gloriam, * In perpetuas æternitates. ℣. Justorum semita quasi lux splendens procedit, et crescit usque ad perfectam diem. * In perpetuas.

℟. Quæ in sinu beati Patris Benedicti hauserat Maurus sapientiæ flumina in Galliis effudit; * Et inter Franciæ lilia sacri Ordinis propagines sevit. ℣. Quasi trames aquæ de fluvio rigavit hortum plantationum suarum. * Et inter.

℟. Christianissimus Francorum Rex venit ad monasterium, ut audiret sapientiam novi Salomonis: * Et regiam purpuram submisit pedibus ejus. ℣. Quia humilis fuit in oculis suis, glorificavit illum Dominus in conspectu regum. * Et regiam.

℟. Biennio ante mortem siluit sejunctus ab hominibus, * Et solus in superni inspectoris oculis habitavit secum. ℣. Præparavit cor suum, et in conspectu Domini sanctificavit animam suam. Et solus.

℟. Maxima pars fratrum sub Mauro duce militantium per Angelum de morte monita, ultimum cum dæmone pugnavit: * Et in ipso agone occumbens, cœlestes triumphos promeruit. ℣. Bonum certamen certavit, cursum consummavit,

fidem servavit. * Et in ipso agone.

℟. Postquam sexaginta annos in sacra militia meruisset, imminente jam morte, ad aras deferri voluit, ut effunderet in conspectu Domini orationem, et animam suam, dicens : * Concupiscit et deficit anima mea in atria Domini. ℣. Altaria tua, Domine virtutum, Rex meus, et Deus meus. * Concupiscit.

℟. Substrato cilicio in Ecclesia recumbens, ex domo orationis transivit in locum tabernaculi admirabilis, usque ad domum Dei, * Cujus nimio amore flagrabat. ℣. Coarctabatur enim, desiderium habens dissolvi, et esse cum Christo. * Cujus nimio.

good fight, they finished their course, they kept the faith. * And dying.

℟. After he had meritoriously served sixty years in the holy warfare, and death being at hand, he willed that they should carry him to the Altar, there to breathe forth, in the presence of the Lord, his prayer and his soul : he said : * My soul longeth and fainteth for the courts of the Lord ; ℣. Thy altars, O Lord of hosts, my King and my God. * My soul.

℟. Laid on his hair-shirt in the Church, he passed from the house of prayer into the place of the wonderful tabernacle, even to the house of God, * With love of whom he burned exceedingly. ℣. For he was straitened, desiring to be dissolved, and to be with Christ. * With love.

Of the three Hymns to St. Maurus, we choose this, as being the finest.

Maurum concelebra Gallia canticis,
Qui te prole nova ditat, et inclyti
Custos imperii, regia protegit
Sacro pignore lilia.

Hic gentilitiis major honoribus,
Spretis lætus adit claustra palatiis,
Calcat delicias, prædia, purpuram,
Ut Christi subeat jugum.

Sancti propositam Patris imaginem

Hymn Maurus in thy canticles, O France ! for he enriched thee with a new race ; he is the guardian of thy fair throne, and his sacred relics protect thy royal lilies.

Rising above the honours of his family, and deeming palaces beneath him, he gladly seeks the cloister : luxuries, lands, robes of state, he tramples on them all, that he may take up the yoke of Christ.

Strenuously does he express in his conduct the image he

had proposed to himself—he does what his Holy Father does: the Rule of the monastic life is brightly mirrored in the actions of the youthful Maurus.

Severe to himself, he subdues the flesh by a rough hair-shirt; he bridles nature by the law of perpetual silence; he spends his wakeful nights in prayer, and whole days are passed in long unbroken fast.

He flies at his Father's bidding, and dryshod and fearless treads upon the waters of the lake; he rescues Placid from a watery grave, and, like another Peter, sinks not as he walks.

Unending praiseful homage be to thee, O Holy Trinity, that givest to the Saints the satiating Light of the Vision! Grant to thy servants, who are walking in the path of the Holy Rule, to obtain the rewards so bravely won by Maurus. Amen.

Gestis comparibus sedulus exprimit;
Spectandis pueri lucet in actibus
Vitæ norma monasticæ.

Se sacco rigidus conterit aspero,
Frænat perpetui lege silentii;
Noctes in precibus pervigil exigit,
Jejunus solidos dies.

Dum jussis patriis excitus advolat,
Sicco calcat aquat impavidus pede,
Educit Placidum gurgite sospitem,
Et Petro similis redit.

Laudem jugis honor sit tibi Trinitas,
Quæ vultus satias lumine cœlites!
Da sanctæ famulis tramite Regulæ
Mauri præmia consequi.
Amen.

How blessed was thy Mission, O favourite and worthy disciple of the great Saint Benedict! How innumerable the Saints that sprang from thee and thy illustrious Patriarch! The *Rule* thou didst promulgate, was truly the salvation of that great country which thou and thy disciples evangelised; and the fruits of the Order thou didst plant there, have been indeed abundant. But now that from thy throne in heaven thou beholdest that fair France, which was once covered with Monasteries, and from which there mounted up to God the ceaseless voice of prayer and praise, and now thou scarce findest the ruins of these noble Sanctuaries—dost thou not turn

towards our Lord, and beseech him that he make the wilderness bloom once more as of old? Oh! what has become of those Cloisters, wherein were trained Apostles of Nations, learned Pontiffs, intrepid defenders of the Liberty of the Church, holy Doctors, and heroes of sanctity—all of whom call thee their second Father? Who will bring back again those vigorous principles of poverty, obedience, hard work, and penance, which made the Monastic Life be the object of the people's admiration and love, and attracted tens of thousands of every class in society to embrace it? Instead of this holy enthusiasm of the ages of faith, we, alas! can show little else than cowardice of heart, love of this life, zeal for enjoyment, dread of the cross, and, at best, comfortable and inactive piety. Pray, great Saint! that these days may be shortened; that the christians of the present generation may grow earnest by reflecting on the sanctity to which they are called; that our sluggish hearts may put on the fortitude of knowing and doing, at least, our duty. Then, indeed, will the future glories of the Church be as great and bright as our love of her makes us picture them to ourselves—for, all the Church needs in order to fulfil her destinies, is courageous hearts. Oh! if our God hear thy prayer, and give us once more the Monastic Life in all its purity and vigour,—we shall be safe, and the evil of faith without earnestness, which is now producing such havoc in the spiritual world, will be replaced by christian energy. Teach us, O Maurus! to know the dear Babe of Bethlehem, and to get well into our hearts his life and doctrine; for we shall then understand the greatness of our christian vocation, and that the only way to overcome our enemy the world, is that which He, our Master and Guide, followed.

JANUARY 16.

SAINT MARCELLUS, POPE AND MARTYR.

THE name of Marcellus is brought before us by the Calendar to-day—he was a successor of the glorious Hyginus in the papacy, and in martyrdom, and their Feasts fall in the same season of the year. Each Christmastide shows us these two Pontiffs offering their Keys in homage to our Jesus, the invisible Head of the Church they governed. In a few days hence, we shall find our Christmas list of Saints giving us the name of a third Pope and Martyr—Fabian. These three valiant Vicars of Christ are like the three generous Magi—they offered their richest presents to the Emmanuel, their blood and their lives.

Marcellus governed the Church at the close of the last general Persecution. A few months after his death, the tyrant Maxentius was vanquished by Constantine, and the Cross of Christ glittered in triumph on the Labarum of the Roman Legions. The time for Martyrdom was, therefore, very short; but Marcellus was in time; he shed his blood for Christ, and won the honour of standing in Stephen's company over the Crib of the Divine Infant, waving his palm-branch in his venerable hand. He withstood the tyrant Emperor, who bade him abdicate the majesty of the supreme Pontificate, and this in the very City of Rome; for Rome was to be the capital of another King—of Christ—who, in the person of his Vicar, would take possession of it, and

her old Masters, the Cæsars, were to make Byzantium their Rome. It is three hundred years since the decree of Cæsar-Augustus ordered the census of the world to be taken, which brought Mary to Bethlehem, and where she gave birth to an humble Babe; and now, the Empire of that Babe has out-grown the Empire of the Cæsars, and its victory is upon the point of being proclaimed. After Marcellus, we shall have Eusebius; after Eusebius, Melchiades; and Melchiades will see the triumph of the Church.

The Acts of Marcellus are thus given in the Lessons of his Feast.

Marcellus, Romanus, a Constantio et Galerio usque ad Maxentium Pontificatum gessit. Cujus hortatu, Lucina, Matrona Romana, bonorum suorum Dei Ecclesiam fecit hæredem. Viginti quinque titulos in urbe instituit, quasi diœceses quasdam, et ad baptismum pœnitentiamque eorum qui ex infidelibus Christianam religionem susciperent, et ad Martyrum sepulturam. Quibus rebus ira incensus Maxentius, Marcello gravia supplicia minatur, nisi, deposito Pontificatu, idolis immolaret.

Marcellus was a Roman, and governed the Church from the reign of Constantius and Galerius to that of Maxentius. It was by his counsel that a Roman Matron, named Lucina, made the Church of God the heir of all her property. He established in the City, five and twenty Titles, as so many districts, for the administration of baptism and penance to Pagans converted to the Christian religion, and for the providing burial to the Martyrs. All this irritated Maxentius, and he threatened Marcellus with severe punishment, unless he laid down his Pontificate, and offered sacrifice to the idols.

Qui cum insanas hominis voces negligeret, misit eum in catabulum, ut bestiarum, quæ publice alebantur, curam sustineret. Ubi Marcellus assiduis jejuniis et precibus novem menses vitam duxit, parochias, quas præsens non poterat, visitans per epistolas. Inde

Marcellus heeded not the senseless words of man, and was, therefore, sent to the stables, there to take care of the beasts, which were kept at the public expense. In this place Marcellus spent nine months, fasting and praying without ceasing, and visiting by his letters the Churches he

could not visit in person. He was thence delivered by some of his clergy, and was harboured by the blessed Lucina, in whose house he dedicated a Church, which is now called the Church of St. Marcellus. Here did the Christians assemble for prayer, and the blessed Marcellus preach.

Maxentius, coming to hear these things, ordered that Church to be turned into the stable for the beasts, and Marcellus to be made its keeper. Sickened by the foul atmosphere, and worn out by his many cares, he slept in the Lord. The blessed Lucina had his body buried in the Priscilla cemetery, on the Salarian Way, the seventeenth of the Calends of February (January 16). He sat five years, one month, and twenty-five days. He wrote a letter to the Bishops of the Antioch province, concerning the Primacy of the Church of Rome, which he proves ought to be called "the Head of the "Churches." In the same letter there occurs this passage, that no Council may be rightly celebrated, without the authority of the Roman Pontiff. He ordained at Rome, in the month of December, twenty-five Priests, two Deacons, and twenty-one Bishops for various places.

ereptus a clericis, hospitio recipitur a beata Lucina: in cujus ædibus Ecclesiam dedicavit, quæ hodie titulo sancti Marcelli nominatur: in qua et Christiani orabant, et ipse beatus Marcellus prædicabat.

Quibus cognitis, Maxentius in eam Ecclesiam catabuli bestias transferri, et a Marcello custodiri jubet: ubi loci fœditate, multisque ærumnis afflictus, obdormivit in Domino. Cujus corpus in cœmeterio Priscillæ, via Salaria, a beata Lucina sepultus est decimo septimo Kalendas Februarii. Sedit annos quinque, mensem unum, dies viginti quinque. Scripsit epistolam ad Episcopos Antiochenæ provinciæ de Primatu Romanæ Ecclesiæ, quam Caput Ecclesiarum appellandam demonstrat. Ubi etiam illud scriptum est nullum concilium jure celebrari, nisi ex auctoritate Romani Pontificis. Ordinavit mense Decembri Romæ Presbyteros viginti quinque, Diaconos duos, Episcopos per diversa loca viginti unum.

What must have been thy thoughts, O glorious Marcellus, when imprisoned in a stable, with poor dumb brutes for thy companions! Thou didst think upon Jesus, thy Divine Master, how he was born in

a stable, and laid in a manger between two senseless animals. Thou didst appreciate the humiliations of Bethlehem, and joyfully acknowledge that the Disciple is not above his Master.[1] But, from that stable wherein the tyranny of an Emperor had thrust it, the majesty of the Apostolic See was soon to be set free, and its glory made manifest to the whole earth. Christian Rome, insulted in thy person, was soon to receive an additional consecration by thy martyrdom, and God was on the point of making over to thy successors the palaces of that proud City, which then knew not the glorious destiny that awaited her. O Marcellus! thou didst triumph, like the Babe of Bethlehem, by thy humiliations. Like Him, too, thou hadst thy cross, and gavest thy life for thy sheep. Forget not the Church of thy unceasing love—bless that Rome, which venerates so profoundly the spot, where thou didst suffer and die. Bless all the Faithful children of Christ, who keep thy Feast during this holy Season, praying thee to obtain for them the grace of profiting by the mystery of Bethlehem. Pray for them, that they may imitate Jesus, conquer pride, love the Cross, and be faithful in all their trials.

[1] St. Matth. x. 24.

JANUARY 17.

SAINT ANTONY, ABBOT.

THE East and West unite, to-day, in honouring St. Antony, the Father of Cenobites. The Monastic Life existed before his time, as we know from indisputable testimony; but he was the first *Abbot*, because he was the first to bring Monks under the permanent government of one Superior or Father.

Antony began with seeking solely his own sanctification; he was known only as the wonderful Solitary, against whom the wicked spirits waged an almost continued battle: but, in course of time, men were attracted to him by his miracles and by the desire of their own perfection; this gave him Disciples; he permitted them to cluster round his cell; and Monasteries thus began to be built in the desert. The age of the Martyrs was near its close; the persecution under Dioclesian, which was to be the last, was over as Antony entered on the second half of his course: and God chose this time for organising a new force in the Church. The Monastic Life was brought to bear upon the Christian world; the *Ascetics*, as they were called, not even such of them as were *consecrated*—were not a sufficient element of power. Monasteries were built in every direction, in solitudes and in the very cities; and the Faithful had but to look at these communities living in the fervent and literal fulfilment of the *Counsels* of Christ, and they felt themselves encouraged to obey the *Precepts*. The apostolic traditions of continual prayer and

penance were perpetuated by the Monastic system; it secured the study of the Sacred Scriptures and *Theology;* and the Church herself would soon receive from these arsenals of intellect and piety her bravest defenders, her holiest Prelates, and her most zealous Apostles. Yes, the Monastic Life was to be and give all this to the Christian world, for the example of St. Antony had given her a bias to usefulness. If there ever were a Monk to whom the charms of solitude and the sweetness of contemplation were dear, it was our Saint; and yet, they could not keep him in his desert, when he could save souls by a few days spent in a noisy city. Thus, we find him in the streets of Alexandria, when the pagan persecution was at its height; he came to encourage the Christians in their martyrdom. Later on, when that still fiercer foe of Arianism was seducing the Faith of the people, we again meet the great Abbot in the same capital, this time, preaching to its inhabitants, that the Word is consubstantial to the Father, proclaiming the Nicene faith, and keeping up the Catholics in orthodoxy and resolution. There is another incident in the life of St. Antony, which tells in the same direction, inasmuch as it shows how an intense interest in the Church must ever be where the Monastic Spirit is. We are alluding to our Saint's affection for the great St. Athanasius, who, on his part, reverenced the Patriarch of the Desert, visited him, promoted the Monastic Life to the utmost of his power, used to say that he considered the great hope of the Church to be in the good discipline of Monasticism, and wrote the Life of his dear St. Antony.

But, to whom is due the glory of the Monastic Institute, with which the destinies of the Church were, from that time forward, to be so closely connected, as that the period of her glory and power was to be when the monastic element flourished, and the

days of her affliction were to be those of its decay? Who was it that put into the heart of Antony and his disciples the love of that poor and unknown, yet ever productive, life? It is Jesus, the humble Babe of Bethlehem. To him, then, wrapt in his swaddling-clothes, and yet the omnipotent God, be all the glory!

It is time to hear the account of some of the virtues and actions of the great St. Antony, given by the Church in her Office of his Feast.

Antony was born in Egypt, of noble and christian parents, who left him an orphan at an early age. Having, one day, entered a Church, he heard these words of the Gospel being read: *If thou wilt be perfect, go and sell all thou hast, and give to the poor.* He took them as addressed to himself, and thought it his duty to obey these words of Christ his Lord. Selling therefore his possessions, he distributed all the money among the poor. Being freed from these obstacles, he resolved on leading on earth a heavenly life. But at his entrance on the perils of such a combat, he felt, that besides the shield of faith, wherewith he was armed, he must needs fortify himself with the other virtues; and so ardent was his desire to possess them, that whomsoever he saw excelling in any virtue, him did he study to imitate.

Nothing, therefore, could exceed his continency and vigilance. He surpassed all in patience, meekness, mercy, humility, manual labour, and the study of the Sacred Scriptures. So great was his aver-

Antonius Ægyptius, nobilibus et christianis parentibus natus, quibus adolescens orbatus est, cum ingressus Ecclesiam ex Evangelio audivisset: Si vis perfectus esse, vade et vende omnia quæ habes, et da pauperibus; tanquam ea sibi dicta essent, sic Christo Domino obtemperandum existimavit. Itaque, vendita re familiari, pecuniam omnem pauperibus distribuit. Quibus solutus impedimentis, cœlestis vitæ genus in terris colere instituit. Sed cum in periculosum illud certamen descenderet, ad fidei præsidium, quo erat armatus, adhibendum sibi putavit subsidium reliquarum virtutum, quarum tanto studio incensus fuit, ut quemcumque videret aliqua virtutis laude excellentem, illum imitari studeret.

Nihil igitur eo continentius, nihil vigilantius erat. Patientia, mansuetudine, misericordia, humilitate, labore, ac studio divinarum Scripturarum superabat omnes. Ab hæreticorum et

schismaticorum hominum, maxime Arianorum, congressu et colloquio sic abhorrebat, ut ne prope quidem ad eos accedendum diceret. Humi jacebat, cum eum necessarius somnus occupasset. Jejunium autem adeo coluit, ut salem tantummodo ad panem adhiberet, sitim aqua extingueret; neque se ante solis occasum cibo aut potu recreabat; sæpe etiam biduum cibo abstinebat, sæpissime in oratione pernoctabat. Cum talis tantusque Dei miles evasisset Antonius, sanctissimum juvenem hostis humani generis variis tentationibus aggreditur, quas ille jejunio, et oratione vincebat. Nec vero frequens de satana triumphus securum reddebat Antonium, qui diaboli innumerabiles artes nocendi noverat.

sion for the company of, or conversation with, heretics, especially the Arians, that he used to say, that we ought not even to go near them. He lay on the ground, when necessity obliged him to sleep. As to fasting, he practised it with so much fervour, that his only nourishment was bread seasoned with salt, and he quenched his thirst with water; neither did he take this his food and drink until sun-set, and frequently abstained from it altogether, for two successive days. He very frequently spent the whole night in prayer. Antony became so valiant a soldier of God, that the enemy of mankind, ill-brooking such extraordinary virtue, attacked him with manifold temptations; but the Saint overcame them all by fasting and prayer. Neither did his victories over Satan make him heedless, for he knew how innumerable are the devil's artifices for injuring souls.

Itaque contulit se in vastissimam Ægypti solitudinem, ubi quotidie ad Christianam perfectionem proficiens, dæmones (quorum tanto erant acriores impetus, quanto Antonius ad resistendum fortior evadebat) ita contempsit, ut illis exprobraret imbecillitatem: ac sæpe discipulos suos excitans ad pugnandum contra diabolum, docensque quibus armis vinceretur: Mihi credite, dicebat, fratres: pertimescit satanas piorum

Knowing this, he betook himself into one of the largest deserts of Egypt, where such was his progress in christian perfection, that the wicked spirits, whose attacks grew more furious as Antony's resistance grew more resolute, became the object of his contempt, so much so, indeed, that he would sometimes taunt them for their weakness. When encouraging his disciples to fight against the devil, and teaching them the arms wherewith they would vanquish him.

vigilias, orationes, jejunia, voluntariam paupertatem, misericordiam et humilitatem, maxime vero ardentem amorem in Christum Dominum, cujus unico sanctissimæ Crucis signo debilitatus aufugit. Sic autem dæmonibus erat formidolosus, ut multi per Ægyptum ab illis agitati, invocato nomine Antonii liberarentur: tantaque erat ejus fama sanctitatis, ut per litteras se ejus orationibus Constantinus Magnus et filii commendarent. Qui aliquando quintum et centesimum annum agens, cum innumerabiles sui instituti imitatores haberet, convocatis monachis, et ad perfectam christianæ vitæ regulam instructis, sanctitate et miraculis clarus migravit in cœlum, decimosexto Kalendas Februarii.

he used often to say to them: "Believe me, Brethren, Satan "dreads the watchings of holy "men, and their prayers, and "fasts, and voluntary poverty, "and works of mercy, and "humility, and, above all, their "ardent love for Christ our "Lord, at the mere sign of "whose most holy Cross, he is "disabled and put to flight." So formidable was he to the devils, that many persons, in Egypt, who were possessed by them, were delivered by invoking Antony's name. So great, too, was his reputation for sanctity, that Constantine the Great and his Sons wrote to him, commending themselves to his prayers. At length, having reached the hundred and fifth year of his age, and having received a countless number into his institute, he called his Monks together; and having instructed them how to regulate their lives according to christian perfection, he, venerated both for the miracles he had wrought, and for the holiness of his life, departed from this world to heaven, on the sixteenth of the Calends of February (January 17).

The Churches of the West, during the Middle-Ages, have left us several Sequences in honour of St. Antony. They are to be found in the ancient Missals. As they are not, by any means, remarkable as liturgical pieces, we shall content ourselves with inserting only one, omitting the three which begin: *Alme Confessor;—In hac die lætabunda;—Antonius humilis.*

SEQUENCE.

Pia voce prædicemus,
Et devotis celebremus
Laudibus Antonium.

Dei Sanctus exaltetur,
Et in suis honoretur
Sanctis, auctor omnium.
Hic contempsit mundi florem,
Opes ejus et honorem :
Parens Evangelio.
Et confugit ad desertum :
Ut non currat in incertum
In hoc vitæ stadio.
Mira fuit ejus vita :
Clarus fulsit eremita.
Sed mox hostis subdoli

Bella perfert : sæpe concutitur
Gravi pugna : verum non vincitur
Insultu diaboli.
Ictu crebro flagellatur :
Et a sævis laceratur
Immane dæmonibus.

Lux de cœlo micuit :
Et clara personuit
Dei vox de nubibus.

Quia fortis in agone
Decertasti : regione
Omni nominaberis :

Te clamabit totus orbis.
Pro pellendis item morbis
Ignis, invocaberis.

Id, Antoni, nunc impletum
Conspicamur, et repletum
Mundum tuo nomine.
Hoc implorat gens devota :

Let us piously proclaim the praises of Antony, and celebrate his name in sacred hymns.

Let us honour God's Saint ; and God, the author of all, be honoured in his Saints !

Antony despised, in obedience to the Gospel, the beauty, and riches, and honours of the world.

He fled into the desert, that he might not run at an uncertainty, in the race of this life.

Wonderful was his life. He was the celebrated hermit. But, soon does the crafty enemy

Wage war against him. The combat is fierce and oft renewed ; but he is not vanquished by the devil's attacks.

The demons scourge him with many blows, and his flesh is cruelly torn by the angry enemy.

But, a light shone down from heaven ; and the sweet voice of God was heard speaking from above :

" Because thou hast bravely " fought in the combat, thy " name shall be published in " every country.

" The whole earth shall pro- " claim thy glory. Thou shalt " be invoked against the dis- " ease of the Fire."

This, O Antony ! we see fulfilled, and the world resounds with thy name.

The devout servants of God call on thy name, and fervently

pray to thee for help and protection.

Sometimes, again, it is in the appearance of a beautiful woman, and sometimes under the form of a piece of gold,

That the devil lays snares for the holy man: but, after all thy daring, O crafty tempter! thou art defeated in the fight.

Yea, vain are his thousand frauds and tricks; and all hell falls back bemoaning that one single-handed man has repelled them.

Roaring with rage, the enemy trembles before this venerable soldier, whose hand so roughly deals its blows.

The brave combatant resists these mighty enemies, and yet he wears no breast-plate such as soldiers use.

His drink is water, his bed the ground; these were his arms, and by these he conquered.

Herbs were his food; the palm-leaf gave him raiment; and his companions were the wild beasts of the wilderness.

He restrained lust by assiduous prayer, frequent manual labour, and short sleep.

He confutes the Arians and the profane Philosophers; he visits Paul the Hermit, nor was the journey fruitless or vain;

For he found him alive, and then saw his holy soul mounting up to heaven, and buried his body.

O Antony! thou art now

Tibi pia defert vota
Pro tuo munimine.
Nunc in forma speciosæ
Mulieris: pretiosæ
Nunc in massæ specie,

Dæmon struit illi fraudes;
Sed, qui tanta, vafer, audes,
Succumbis in acie.

Mille fraudes, mille doli
Sunt inanes: illi soli
Cedit orcus ingemens,

Militem hunc veneratum,
Et robustam ejus manum
Horret hostis infremens.
Non lorica corporali
Fultus, inimico tali
Hic athleta restitit.

Aqua potus, terra lectus
Illi fuit: his protectus
Armis, victor exstitit.

Herba fuit illi victus:
Palmæ frondes et amictus,
Ac cum bestiis conflictus,
Intra solitudinem.
Precum assiduitate,
Operandi crebritate,
Atque somni parcitate
Restinxit libidinem.
Confutatis Arianis,
Et philosophis profanis,
Paulum visit, nec inanis
Fit via, nec irrita.

Nam convenit hunc viventem,
Inde sanctam ejus mentem
Cœlos vidit ascendentem,
Carne terræ reddita.
O Antoni, cum beatis

Nunc in regno claritatatis
Gloriaris ; hic gravatis
Mole carnis, pietatis
Tuæ pande viscera.

Ne nos rapiat tremendæ
Mors gehennæ, manum tende.
Nos a morbido defende
Igne, nobis et impende
Gloriam post funera.
Amen.

in glory, with the Blessed, in the kingdom of light; show thy affectionate pity on us, who are here weighed down by the burden of the flesh.

Stretch out thy hand, lest the death of terrible hell seize upon us. Defend us from the burning distemper, and assist us to gain heaven when our life is spent.
Amen.

The Greek Church is enthusiastic in her praises of St. Antony. We extract the following stanzas from her Menæa.

XVII. DIE JANUARII.

Quando in sepulchro teipsum gaudens inclusisti, Pater, propter Christi amorem, sufferebas quam fortiter dæmonum insultus, oratione et charitate istorum fumo debiliora depellens tentamenta ; tunc plauserunt Angelorum ordines clamantes : Gloria roboranti te, Antoni.

When, O Father ! thou didst shut thyself in a sepulchre, with joy, for the love of Christ, thou didst most bravely endure the attacks of the demons, putting to flight, by prayer and charity, their smoke-like temptations ; and the choirs of Angels applauding, cried out : Glory, O Antony ! be to Him that strengthens thee.

Helias demonstratus es alter, habens celebres discipulos, novos Eliseos, sapiens, quibus et gratiam tuam duplicem dereliquisti, raptus tanquam in curru, æthereus pater ; nunc ab illis decoratus, omnium recordaris, beatissime, tuam celebrantium cum amore venerabilem festivitatem, o Antoni.

Thou wast as another Elias, surrounded by thy glorious disciples, the new Eliseuses ; to whom thou, their wise father, taken up as it were to heaven in a chariot, didst leave thy twofold grace ; now, that they are thy ornament above, thou art mindful of all us who lovingly celebrate thy venerable feast, O Antony !

In terris Angelum, in cœlis Dei virum, mundi ornamentum, bonorum et vir-

Let us honour Antony, who was an Angel on earth, the man of God in heaven,

the ornament of the world, the flower of good men and of virtues, the glory of Ascetics; for being planted in the house of the Lord, he bloomed in perfect justice, and, as a cedar in the desert, he multiplied the flocks of Christ's spiritual sheep, in holiness and justice.

O Antony! illumined by the rays of the Spirit! when divine love consumed thee, and made thy soul take her flight to the summit thou didst long for of charity—then didst thou despise flesh and blood, and become a stranger to this world, in deep spirituality and peace united to Him, with whom thou wast filled. Then didst thou seek after true goods, and shine as a star reflecting light on our souls.

Thou that didst, by the love of the Holy Spirit, break the arrows and darts of the demons, laying open their malice and their snares to all men; thou that didst shine with the divine teachings, thou wast made, O Antony! the brightest luminary of Monks, the grandest glory of the desert, the ablest physician of the sick, the Archetype of virtue.

Professing on earth the life of an Ascetic, O Antony! thou didst deaden in the torrent of thy tears all the blows of thy passions. Thou art the holy and venerable ladder, that raises men to heaven; and thou healest of the infirmities of their passions them that cry to thee with faith: Rejoice, most richly gilded Star

tutum florem, asceticorum gloriam, Antonium honoremus; plantatus enim in domo Domini effloruit justissime, et quasi cedrus in deserto multiplicavit greges ovium Christi spiritualium in sanctitate et justitia.

O illuminate Spiritus radiis, quando te divinus amor combussit, et animam evolare fecit ad desiderabile charitatis fastigium, tunc despexisti carnem et sanguinem, et extra mundum factus es, multa ascesi et tranquillitate ipsi unitus, quo repletus es; exinde quæsisti bona et resplenduisti sicut stella irradians animas nostras, Antoni.

Tu qui dæmonum sagittas et jacula contrivisti charitate divini Spiritus, et malitiam insidiasque ejus omnibus patefecisti, divinis coruscans illustrationibus, Monachorum effectus es fulgidissimum luminare, et eremi primum decus, et supremus ægrotantium medicus, et Archetypus virtutum, Antoni Pater.

Asceticum super terram professus exercitium, Antoni, passionum ictus in torrente lacrymarum omnes hebetasti; scala divina et veneranda, ad cœlos elevans, mederis passionum infirmitatibus eorum qui ad te cum fide exclamant: Gaude, Orientis stella deauratissima, Monachorum

lampadifer et pastor ; gaude, celebrande, tu deserti alumne, et Ecclesiæ inconcussa columna ; gaude errantium dux illustrissime ; gaude, o gloriatio nostra, et orbis terrarum decor fulgidissime.

Columna splendida et virtutibus obfirmata, et nubes obumbrans effectus es, his qui in deserto ad cœlum e terra Deum contemplantur, præpositus ; crucis baculo passionum rumpens mare, spiritualem autem arduamque ad cœlum in facilem mutatus viam, invenisti, beatissime, incorruptibilem hæreditatem ; cum incorporeis throno assistens Christi, quem deprecare animabus nostris dare magnam misericordiam.

Vitæ derelinquens perturbationes, crucem tuam humeris deferens, totum te commisisti Domino, et extra carnem, Pater, et mundum factus, Sancti effectus es confabulator Spiritus, ideoque ad zelum populos evigilans, civitates vacuas fecisti, civitatem in deserto transferens. Antoni Deifer, deprecare Christum Deum dare peccatorum remissionem celebrantibus cum amore tuam sanctam commemorationem.

of the East, the lamp-bearer and shepherd of Monks ! Rejoice, illustrious Saint, child of the desert, unshaken pillar of the Church ! Rejoice, most glorious Chieftain ! Rejoice, O thou our glory, and brightest ornament of the whole earth !

God made thee a bright pillar solid in virtue, and a shade-giving cloud, to lead the way to such as, in the journey from earth to heaven, contemplate God. By the rod of the Cross, thou didst break up the sea of the passions ; and changing the spiritual and difficult way to heaven into one that is easy, thou didst obtain, O most blessed Antony ! the incorruptible inheritance. Pray to that Christ, at whose throne thou assistest with the Angelic spirits, that he bestow his great mercy on our souls.

Leaving the distractions of this life, and carrying thy cross on thy shoulders, thou didst commit thy whole self to the Lord ; and estranging thyself, O Father ! from the flesh and the world, thou wast admitted into intimate communication with the Holy Spirit ; and therefore didst thou rouse up the people to fervour, emptying the cities of their inhabitants, and changing the desert into a City. O Antony, that bearest God within thee ! beseech Christ our God, that he give remission of sin to all us who lovingly celebrate thy holy commemoration.

We unite, great Saint! with the universal Church, in offering thee the homage of our affectionate veneration, and in praising our Emmanuel for the gifts he bestowed upon thee. How sublime a life was thine, and how rich in fruit were thy works! Verily, thou art the Father of a great people, and one of the most powerful auxiliaries of the Church of God. We beseech thee, therefore, pray for the Monastic Order, that it may re-appear in all its ancient fervour; and pray for each member of the great Family. Fevers of the body have been often allayed by thy intercession, and we beg for a continuance of this thy compassionate aid—but the fevers of our soul are more dangerous, and we beg thy pity and prayers that we may be delivered from them. Watch over us, in the temptations, which the enemy is unceasingly putting in our way; pray for us, that we may be vigilant in the combat, prudent in avoiding dangerous occasions, courageous in the trial, and humble in our victory. The angel of darkness appeared to thee in a visible shape; but he hides himself, and his plots from us; here again, we beg thy prayers, that we be not deceived by his craft. May the fear of God's judgments, and the thought of eternity, penetrate into the depth of our souls. May Prayer be our refuge in every necessity, and Penance our safe-guard against sin. But above all, pray that we may have that, which thou didst counsel above all—the Love of Jesus—of that Jesus, who, for love of us, deigned to be born into this world, that so he might merit for us the graces wherewith we might triumph—of that Jesus, who humbled himself even so far as to suffer temptation, that so he might show us how we were to resist and fight.

JANUARY 18.

SAINT PETER'S CHAIR AT ROME.

THE Archangel Gabriel told Mary, in the Annunciation, that the Son, who was to be born of her, should be a King, and that of his Kingdom there should be no end. Hence, when the Magi were led from the East to the Crib of Jesus, they proclaimed it in Jerusalem, that they came to seek a *King*. But this new Empire needed a Capital; and, whereas the King, who was to fix his throne in it, was, according to the eternal decrees, to re-ascend into heaven, it was necessary that the visible character of his Royalty should be left here on earth, and this even to the end of the world. He that should be invested with this visible character of Christ our King, would be the Vicar of Christ.

Our Lord Jesus Christ chose Simon for this sublime dignity of being his Vicar. He changed his name into one which signifies *the Rock*, that is "Peter"; and in giving him this new name, he tells us, that the whole Church, throughout the world, is to rest upon this man, as upon a Rock, which nothing shall ever move.[1] But this promise of our Lord included another;—namely, that as Peter was to close his earthly career by the Cross, he would give him Successors, in whom Peter and his authority should live to the end of time.

But, again:—there must be some mark or sign of

[1] St. Matth. xvi. 18.

his succession, to designate to the world who the Pontiff is, on whom, to the end of the world, *the Church is to be built.* There are so many Bishops in the Church—in which one of them is Peter continued? This Prince of the Apostles founded and governed several Churches; but only one of these was watered with his blood, and that one was Rome; only one of these is enriched with his Tomb, and that one is Rome;—the Bishop of Rome, therefore, is the Successor of Peter, and, consequently, the Vicar of Christ. It is of the Bishop of Rome alone that it is said: *Upon thee will I build my Church:*[1] and again: *To thee will I give the Keys of the Kingdom of Heaven:*[2] and again: *I have prayed for thee, that thy faith fail not—do thou confirm thy brethren:*[3] and again: *Feed my lambs; feed my sheep.*[4]

Protestantism saw the force of this argument, and therefore strove to throw doubts on St. Peter's having lived and died in Rome. They who laboured to establish doubts of this kind, rightly hoped, that if they could gain their point, they would destroy the authority of the Roman Pontiff, and even the very notion of a Head of the Church. But History has refuted this puerile objection, and, now, all learned Protestants agree with Catholics in admitting a fact, which is one of the most incontestable, even on the ground of human authority.

It was in order to nullify, by the authority of the Liturgy, this strange pretension of Protestants, that Pope Paul the Fourth, in 1558, restored the ancient Feast of St. Peter's Chair at Rome, and fixed it on the 18th of January. For many centuries, the Church had not solemnised the mystery of the Pontificate of the Prince of the Apostles on any

[1] St. Matth. xvi. 18.
[2] *Ibid.* 19.
[3] St. Luke, xxii. 32.
[4] St. John, xxi. 15, 17.

distinct feast, but had made the single Feast of February 22nd serve for both the *Chair at Antioch* and *the Chair at Rome*. From that time forward, the 22nd of February has been kept for the *Chair at Antioch*, which was the first occupied by the Apostle.

To-day, therefore, the Kingship of our Emmanuel shines forth in all its splendour, and the children of the Church rejoice in finding themselves to be Brethren and fellow-citizens, united in the Feast of their common Capital, the Holy City of Rome. When they look around them, and find so many sects, separated from each other, and almost forced into decay, because they have no centre of union—they give thanks to the Son of God, for his having provided for the preservation of his Church and Truth, by his instituting a visible Head who never dies, and in whom Peter is for ever continued, just as Christ himself is continued in Peter. Men are no longer sheep without a Shepherd; the word, spoken at the beginning, is uninterruptedly perpetuated through all ages; the primitive mission is never suspended, and, by the Roman Pontiff, the end of time is fastened on to the world's commencement. "What a consolation for the children of God!" cries out Bossuet, in his *Essay on Universal History*, "and what conviction that they are in possession of "the truth, when they see, that from Innocent the "Eleventh, who now (1681) so worthily occupies the "first See of the Church, we go back, in unbroken "succession, even to St. Peter, whom Jesus appointed "Prince of the Apostles; that from St. Peter, we "come, traversing the line of the Pontiffs who "ministered under the Law, even to Aaron, yea, even "to Moses; thence, even to the Patriarchs, and even "to the beginning of the world!"

When Peter enters Rome, therefore, he comes to realise and explain the destinies of this Queen of

Cities; he comes to promise her an Empire even greater than the one she possesses. This new Empire is not to be founded by the sword, as was the first. Rome has been, hitherto, the proud mistress of nations; henceforth, she is to be the Mother of the world, by charity; and though all peaceful, yet her Empire shall last to the end of time. Let us listen to St. Leo the Great, describing to us, in one of the finest of his Sermons, and in his own magnificent style, the humble yet all-eventful entrance of the Fisherman of Genesareth into the Capital of the Pagan world.

"The good, and just, and omnipotent God, who 'never refused his mercy to the human race, and 'instructed all men, in general, in the knowledge of 'himself by his super-abundant benefits—took pity, 'by a more hidden counsel and a deeper love, on the 'voluntary blindness of them that had gone astray, 'and on the wickedness which was growing in its 'proneness to evil; and sent, therefore, into the 'world his co-equal and co-eternal Word. The which 'Word being made Flesh did so unite the divine to 'the human nature, as that the deep debasement of 'the one was the highest uplifting of the other.

"But, that the effect of this unspeakable gift 'might be diffused throughout the entire world, the 'providence of God had been preparing the Roman 'Empire, which had so far extended its limits, as to 'embrace in itself all the nations of the earth. For 'nothing could be better suited to the divine plan, 'than the confederation of various kingdoms under 'one and the same Empire; and the preaching of 'the gospel to the whole world would the more 'rapidly be effected by having the several nations 'united under the government of one common City.

"But this City, ignoring the author of this her 'promotion, whilst mistress of almost every nation 'under the sun, was the slave of every nation's

"errors; and prided himself on having got a grand "religion, because she had admitted every false "doctrine. So that, the faster the devil's hold of "her, the more admirable her deliverance by Christ.

"For, when the twelve Apostles, after receiving, "by the Holy Ghost, the gift of tongues, divided "among themselves the world they had to evange- "lise—the most blessed Peter, the Prince of the "Apostolic order, was sent to the Capital of the "Roman Empire, in order that the light of truth, "which had been revealed for the salvation of all "nations, might the more effectively flow, from the "head itself, into the whole body of the world.

"The fact was, that there were, in this City, people "belonging to every nation, and the rest of the "world soon learnt whatever was taught at Rome. "Here, therefore, were to be refuted the opinions of "philosophy; here, the follies of human wisdom to "be exploded; here, the worship of devils to be con- "victed of blasphemy; here, the impiety of all the "sacrifices to be first abolished; for, it was here that "an official superstition had systematised into one "great whole the fragmentary errors of every other "portion of the earth.

"To this City, therefore, O most blessed Apostle, "Peter, thou fearest not to come! The companion "of thy glory, Paul the Apostle, is not with thee, for "he is busy founding other Churches; yet, thou "enterest this forest of wild beasts, and, with greater "courage than when walking on the waters, thou "settest foot on this deep stormy sea! Thou, that "didst tremble before a servant-girl in the house of "Caiphas, art fearless now before this Rome, this "mistress of the world. Is it, that the power of "Claudius is less than the authority of Pilate? or "the cruelty of Nero less than the savageness of the "Jews? Not so: but the vehemence of thy love "made thee heedless of thy risks; and having come

"that thou mightest love, thou forgottest to fear. "Thou didst imbibe this sentiment of fearless charity, "on that day, when the profession of thy love for "thy Master was made perfect by the mystery of his "thrice put question. And what asks he of thee, "after thus probing thy heart, but that thou feed the "the sheep of Him thou lovest, with the food, whereon "thyself hadst feasted.

"Then, too, there were the miracles thou hadst "wrought, the gifts of grace thou hadst received, the "proofs of the great works thou hadst achieved—all "giving thee fresh courage. Thou hadst taught the "truth to such of the children of Israel as had em-"braced the faith; thou hadst founded the Church "of Antioch, where first began the glorious *Christian* "title; thou hadst preached the gospel in Pontus, "Galatia, Cappadocia, Asia, and Bithynia; and "assured of the success of thy work, and of the many "years thou hadst yet to live, thou didst bring the "trophy of the Cross of Christ into the very walls of "Rome, where the counsels of God had already "determined that thou shouldst have both the honour "of power, and the glory of martyrdom."[1]

The future of the human race, now under the guidance of the Church, is, therefore, centred in Rome, and the destinies of that City are interwoven with those of her undying Pontiff. We, the children of the Church, though differing in race, and tongue, and character, yet are we all *Romans* by holy religion; as *Romans*, we are united, by Peter, to Christ; and this our glorious name is the link of that great Fraternity of Catholics throughout the world.

Jesus Christ by Peter, and Peter by his successor —these are our rulers in the order of spiritual Government. Every Pastor, whose authority emanates not from the See of Rome, is a stranger to us,

[1] Sermon 82, *On the Feast of the Apostles, Peter and Paul.*

and an intruder. So likewise, in the order of our Faith, that is, of what we believe, Jesus Christ by Peter, and Peter by his successor, teach us divine doctrine, and how to distinguish truth from error. Every Symbol of Faith, every doctrinal judgment, every teaching, contrary to the Symbol, and judgments, and teachings of the See of Rome, is of man, and not of God, and must be rejected, hated, and anathematised. On the Feast of St. Peter's *Chair at Antioch*, (February 22,) we will speak of the Apostolic See, as the one only source of governing power in the Church; to-day, we will consider and honour the *Chair at Rome* as the source and rule of our Faith. Here, again, let us borrow the sublime words of St. Leo, and hear him discuss the claims of Peter to Infallibility of teaching. The Holy Doctor will teach us how to understand the full force of those words, which were spoken by our Lord, and which he intended should be, for all ages, the grand charter of Faith.

"The Word made Flesh was dwelling among us, "and he, our Saviour, had spent his whole self for "the reparation of the human race. There was "nothing too complicated for his wisdom, nothing "too difficult for his power. The elements were sub-"ject to him, Spirits ministered to him, Angels "obeyed him, nor could the mystery of human Re-"demption be ineffectual, for God, both in his Unity "and Trinity, was the worker of that mystery. And "yet, Peter is chosen from the rest of the entire "world, to be the one, the only one, put over the "vocation of all nations, and over all the Apostles, and "over all the Fathers of the Church: that so, whilst "there were to be many Priests and many Pastors "in the people of God, Peter should govern, by the "special power given to him, all those whom Christ "also rules by his own supreme power. Great and "wonderful, dearly Beloved, is this fellowship with

Christ's power granted, by divine condescension, to this man! Moreover, if our Lord willed that there should be something in common to Peter and the rest of the Princes of his Church, it was only on this condition—that whatever he gave to them, he gave to them through Peter."

"Again: our Lord questions all the Apostles as to what men say of him; and, as far as the telling him the opinions of human ignorance goes, they all, indifferently, join in making answer. But as soon as the sentiment of the disciples themselves is called for, *he* is the first to confess our Lord's divinity, who is the first in dignity among the Apostles. These were his words: *Thou art Christ, the Son of the living God*;[1] which when he had said, our Lord thus answered him: *Blessed art thou, Simon Bar-Jona; because flesh and blood hath not revealed it to thee, but my Father, who is in heaven*:[2] that is, blessed art thou, in that my Father hath taught thee, and human opinion hath not misled thee, but heavenly inspiration hath instructed thee; not flesh and blood, but He, whose Only Begotten Son I am, hath shown me to thee. *And I say to thee*: that is, as my Father hath manifested to thee *my* divinity, so do I now declare to thee thine own dignity. *That thou art Peter* (the Rock): that is, though I am the immoveable Rock,[3] the Corner-Stone,[4] who make both one,[5] and the Foundation, other than which no man can lay;[6] yet, art thou, also, a *Rock*, because thou art solidly based by my power, and what I have by right, thou hast by participation. *And upon this Rock I will build my Church, and the gates of hell shall not prevail against it*:[7] that is, I will construct an everlasting

[1] St. Matth. xvi. 16.
[2] *Ibid.* 17.
[3] I. Cor. x. 4.
[4] Eph. ii. 20.
[5] Eph. ii. 14.
[6] I. Cor. iii. 11.
[7] St. Matth. xvi. 18.

"temple upon thy Strength, and my Church, which "is to reach to heaven, shall grow up on the firmness "of this thy faith.

"On the eve of his Passion, which was to test the "courage of his disciples, our Lord said to Peter: "*Simon, Simon, behold Satan hath desired to have* "*you, that he sift you as wheat. But I have prayed* "*for thee, that thy faith fail not. And thou, being* "*once converted, confirm thy brethren.*[1] All the "Apostles were in danger of being tempted to fear, "and all stood in need of the divine help, for the "devil desired to sift and crush them all; and yet, "it is especially for Peter that our Lord is careful; "it is for Peter's faith that he offers an express "prayer; as though the others would be sure to "be firm, if the mind of their leader were unflinch- "ing. So that, the strength of all the rest is in "Peter, and the assistance of divine grace is dis- "tributed in this order—Peter is to receive firmness "through Christ, and he himself then give it to the "Apostles."[2]

In another of his Sermons, the same holy Doctor explains to us, how it is that Peter ever lives and ever teaches in the Chair of Rome. After having cited the passage from the sixteenth chapter of St. Matthew, (*verses* 16–19,) he says: "This promise, of "Him who is truth itself, must, therefore, be a per- "manent fact—and Peter, the unceasing Rock of "strength, must be the ceaseless ruler of the Church. "For we have only to consider the pre-eminence "that is given him, and the mysterious titles con- "ferred on him, and we at once see the fellowship he "has with our Lord Jesus Christ: he is called the "Rock (*Peter*); he is named the Foundation; he is "appointed keeper of the gates of heaven; he is "made judge, with such power of loosing and bind-

[1] St. Luke, xxii. 31, 32. [2] St. Leo, *Sermon* 4.

"ing, that his sentence holds even in heaven. These "commissions, and duties, and responsibilities, where-"with he was invested, he discharges with fuller per-"fection and power, now that he is in Him and with "Him, from whom he received all these honours.

"If, therefore, we do anything that is right, if we "decree anything that is right, if, by our daily sup-"plications, we obtain anything from the divine "mercy—it is his doing and his merit, whose power "lives, and whose authority is supreme, in this his "own Chair. All this, dearly Beloved, was obtained "by that confession, which, being inspired into the "Apostle's heart by God the Father, soared above all "the incertitudes of human opinions, and drew "upon him, who spoke it, the solidity of a Rock, "that was to be proof against every attack. For, "throughout the whole Church, Peter is every day "still proclaiming: *Thou art Christ, the Son of the "living God;* and every tongue, that confesses the "Lord, is guided by the teaching of this word. This "is the faith which conquers the devil, and sets his "captives free. This is the faith which delivers men "from the world, and takes them to heaven, and the "gates of hell cannot prevail against it. For such is "the solidity wherewith God has strengthened it, "that neither heretical depravity has been able to "corrupt, nor pagan perfidy to crush, it."[1]

Thus speaks St. Leo. "Let it not, therefore, be "said," observes Bossuet, in his Sermon on *the Unity of the Church*, "let it not be said, or thought, that "this ministry of Peter finishes with his life on earth. "That which is given as the support of a Church "which is to last for ever, can never be taken away. "Peter will live in his successors; Peter will speak, "in his Chair, to the end of time. So speak the "Fathers; so speak the six hundred and thirty

[1] St. Leo, *Sermon* 3.

"Bishops of the Council of Chalcedon." And again: "Thus, the Roman Church is ever a Virgin-Church; "the Faith of Rome is always the Faith of the "Church; what has once been believed, will be for "ever believed; the same voice is heard all over the "world; and Peter, in his successors, is now, as he "was during his life, the foundation on which the "Faithful rest. Jesus Christ has said that it shall be "so; and heaven and earth shall pass away rather "than his word."

Full of gratitude, therefore, to the God of truth, who has vouchsafed to raise up this Chair in his Church, we will listen, with submission of intellect and heart, to the teaching which emanates from it. Rejecting with indignation those dangerous theories, which can only serve to keep up sects within the Church; and confessing, with all the past ages, that the promises made to St. Peter continue in his successors;—we will conclude, aided by the twofold light of logic and history, that the teachings, addressed to the Church by the Roman Pontiff, can never contain error, and can contain nothing but the doctrine of truth. Such has always been the sense of the Church, and her practice has been the expression of her spirit. Now, if we acknowledge a permanent miracle in the uninterrupted succession of the Bishops of Rome, in spite of all the revolutions of eighteen centuries—we acknowledge it to be a still higher prodigy, that, notwithstanding the instability of man's opinions and judgments, the Chair of Rome has faithfully preserved the truth without the slightest admixture of error, whereas the sees of Jerusalem, Antioch, Alexandria, and Constantinople, were scarcely able to maintain the true Faith for a few centuries, and have become, so frequently, those *Chairs of pestilence* spoken of by the Royal Prophet.[1]

We are in that season of the ecclesiastical year,

[1] Ps. i. 1.

which is devoted to honouring the Incarnation and Birth of the Son of God, and the Maternity of the Blessed Virgin: it behoves us to remember, especially on this present Feast, that it is to the See of Peter that we owe the preservation of these dogmas, which are the very basis of our holy religion. Rome not only taught them to us when she sent us the saintly missioners who evangelised our country; but, moreover, when heresy attempted to throw its mists and clouds over these high Mysteries, it was Rome that secured the triumph to truth, by her sovereign decision. At Ephesus—when Nestorius was condemned, and the dogma, which he assailed, was solemnly proclaimed, that is, that the Divine Nature and the Human Nature, which are in Christ, make but one Person, and that Mary is, consequently, the true Mother of God—the two hundred Fathers of that General Council thus spoke:—"Compelled by the "Letters of our Most Holy Father Celestine, Bishop "of the Roman Church, we have proceeded, in spite "of our tears, to the condemnation of Nestorius." At Chalcedon—where the Church had to proclaim, against Eutyches, the distinction of the two Natures in the Incarnate Word, God and Man—the six hundred and thirty Fathers, after hearing the Letter of the Roman Pontiff, gave their decision, and said: "Peter has "spoken by the mouth of Leo."

Here, then, is the privilege of Rome: to watch, by Faith, over the eternal interests of mankind, as she watched previously, for long ages, and by the sword, over the temporal interests of the then known world. Let us love and reverence this City, our Mother and our Guide. To-day we are called upon to celebrate her praise; let us do so with filial affection. Let us listen to some of the ancient Hymns in honour of St. Peter, and of which some were used in the Liturgy of certain Churches. First of all, there are the admirable verses of Prudentius, which form the Prayer of

St. Laurence for christian Rome, and which the Poet supposes him to be making as he is burning on the gridiron.

HYMN.

O Christe, nomen unicum,
O splendor, o virtus Patris,
O factor orbis, et poli,
Atque auctor horum mœnium.

O Christ! name above all names! — O Brightness, O Power of the Father! O Creator of earth and heaven, and founder of this City's walls!

Qui sceptra Romæ in vertice
Rerum locasti, sanciens
Mundum quirinali togæ
Servire et armis cedere.

'Twas thou didst give supremacy to the sceptre of Rome, and that didst will the world be subject to the toga and the armies of the sons of Rome,

Ut discrepantum gentium
Mores et observantiam,
Linguasque et ingenia et sacra
Unis domares legibus.

That thus uniting under one government the nations which varied in manners and customs, and tongues, and character, and religion, thou mightest subject them to thy law.

En omne sub regnum Remi
Mortale concessit genus:
Idem loquuntur dissoni,
Ritus id ipsum sentiunt.

Lo! now all nations are tributary to the kingdom of Remus; all speak the same language, and all practise the same rites.

Hoc destinatum, quo magis
Jus Christiani nominis,
Quodcumque terrarum jacet
Uno illigaret vinculo.

This thou didst design, that so the Christian Law might the more easily link the universal world together in unity of faith.

Da, Christe, Romanis tuis
Sit Christiana ut civitas
Per quam dedisti, ut cæteris
Mens una sacrorum foret.

Then grant, O Christ! to thy Romans, that Rome, the City whereby thou didst give sacred unity of soul to others, may herself become Christian.

Confœderantur omnia
Hinc inde membra in symbolum;
Mansuescit orbis subditus,
Mansuescat et summum caput.

It is by her that all mankind are united in the fellowship of faith: the world has yielded and obeys in meek submission: oh! may the proud Capital, too, soften into faith.

Let her learn from other nations, who, though separated in all else, are now made one in grace: let Romulus become a believer, yea, let even Numa embrace thy faith.

Advertat abjunctas plagas
Coire in unam gratiam:
Fiat fidelis Romulus,
Et ipse jam credat Numa.

The descendants of the Catos still grovel in the errors imported from Troy, and venerate, on their domestic altars, the banished gods of Phrygia.

Confundit error Troicus
Adhuc Catonum curiam,
Veneratus occultis focis
Phrygum Penates exules.

The Senate, (my soul recoils to tell these wicked follies of sober men,) adores the two-faced Janus, and Sterculus, and keeps the feasts of the effeminate Saturn.

Janum bifrontem, et Sterculum
Colit senatus (horreo
Tot monstra patrum dicere)
Et festa Saturni lenis.

O Jesus! blot out this infamy and shame. Send forth thine Angel Gabriel, and teach the blind, straying sons of Julius to acknowledge the true God.

Absterge, Christe, hoc dedecus,
Emitte Gabriel tuum,
Agnoscat ut verum Deum
Errans Iuli cæcitas.

Well may we hope for this, for thou hast conferred on Rome two most sure pledges of thy love—thou hast established here the reign of the two Princes of the Apostles:

Et jam tenemus obsides
Fidissimos hujus spei:
Hic nempe jam regnant duo
Apostolorum Principes.

Paul, by whom was wrought the vocation of the Gentiles; and Peter, who, seated on the first Chair, opens to mankind the gates of heaven.

Alter vocator Gentium
Alter Cathedram possidens
Primam, recludit creditas
Æternitatis januas.

Go hence, adulterous Jupiter! rid Rome of thy presence, thou incestuous god! and flee from the people of Christ.

Discede, adulter Jupiter,
Stupro sororis oblite,
Relinque Romam liberam,
Plebemque jam Christi fuge.

Thou art banished hence by Paul; thou art dethroned by the blood of Peter: the very deed thou didst inspire Nero to commit, is thine own defeat.

Te Paulus hinc exterminat,
Te sanguis exturbat Petri:
Tibi, id quod ipse armaveras
Factum Neronis officit.

Video futurum principem,
Quandoque qui servus Dei,
Tetris sacrorum sordibus
Servire Romam non sinat.

I see coming a future Prince, who shall be the servant of God; he shall put an end to those wicked and polluted rites, which now are used by Rome.

Qui templa claudat vectibus,
Valvas eburnas obstruat;
Nefasta damnet limina,
Obdens aenos pessulos.

He shall shut up the temples, and bar their ivory doors; he shall forbid all entrance within their cursed walls, and fasten their brazen locks.

Tunc pura ab omni sanguine
Tandem nitebunt marmora:
Stabunt et æra innoxia,
Quæ nunc habentur idola.

In his days, the marble-altars shall stream no more with blood, and the idols, which are now held as gods, shall stand mere harmless lumps of brass.

The Gothic Church of Spain sang this Hymn of her Mozarabic Breviary, on the Feast of St. Peter's Chair.

HYMN.

O Petre, petra Ecclesiæ,
Isto beatus nomine,
Quo Petrus a Christo Petra,
Non Petra Christus a Petro.

O Peter, Rock of the Church! Blessed art thou in this thy name, which Jesus, the Rock, gave to thee; for he was "*the Rock*," and shared his name with thee.

Tu es Petrus, qui Filii
Confessor es primus Dei:
Hinc primus in membris manens;
Ob quod Cephas vocatus es.

Thou art Peter, the first Confessor of Jesus' being Son of God. In reward for this, thou wast made first among the members of the Church, and wast therefore called *Cephas*.

Adest dies, quo Romula
In urbe consecratus es;
In quo Cathedræ nobilis
Scandens thronum attolleris:

This is the day, whereon thou wast inaugurated in the city of Romulus; in which, ascending the throne of thy august Chair, thou wast exalted.

Conlata ergo gloriæ
In te potestas affluens,
Ligata solvat crimina,
Portasque averni obstruat.

May the rich glorious power that was conferred on thee loosen the chains of our sins and bind fast the gates of hell.

Then, as the most loving Shepherd, govern the sheep entrusted to thee. Protect us in thy great vigilance, from within and without, lest we be destroyed.

Hinc pastor ut piisimus,
Oves guberna creditas;
Intus forisque pervigil
Ne subruamur, protege.

And, loosing, with thy heavenly key, the chains of our sins, lead us poor sinners to the kingdom, of which thou art the Porter chosen by Christ.

Et clave illa cœlica
Solvens catenas criminum,
Illic reos inducito,
Quo clarus exstas janitor.

That, when thou shalt have united together the members of God's family, now separated by time and place, and shalt have presented them before the King of heaven, there may be glory, for endless ages, to the Trinity.
Amen.

Ut cum polorum Principi
Recisa membra junxeris,
Sit Trinitati gloria
Per cuncta semper sæcula.
Amen.

The Hymn, we now offer to our readers, is the one which is fastened to the balustrade of St. Peter's Confession, in the Vatican Basilica. It is intended for the use of pilgrims.

HYMN.

Sainted keeper of the keys of heaven! raise us up by thy prayers, and lead us to the portals of the heavenly court.

O sancte cœli claviger,
Tu nos precando subleva,
Tu redde nobis pervia
Aulæ supernæ limina.

As thou didst wash away thy sin by penance and many tears; so, we beseech thee, pray that our sins may be removed by reason of our life-long weeping.

Ut ipse multis pœnitens
Culpam rigasti lacrymis,
Sic nostra tolli poscimus
Fletu perenni crimina.

As thou wast loosened from thy chains by the Angel; so do thou set us free, tied as we are by the fetters of sin.

Sicut fuisti ab Angelo
Tuis solutus vinculis,
Tu nos iniquis exue
Tot implicatos nexibus.

O Rock immoveable, and unshaken Pillar, of the Church! give us strength and

O firma petra Ecclesiæ,
Columna flecti nescia,

Da robur et constantiam,
Error fidem ne subruat.

Romam tuo qui sanguine
Olim sacrasti, protege;
In teque confidentibus
Præsta salutem gentibus.

Tu rem tuere publicam,
Qui te colunt, fidelium,
Ne læsa sit contagiis,
Ne scissa sit discordiis.

Quos hostis antiquus dolos
Instruxit in nos, destrue;
Truces et iras comprime,
Ne clade nostra sæviat.

Contra furentis impetus,
In morte vires suffice,
Ut et supremo vincere
Possimus in certamine.
Amen.

courage, that no error may ever subvert our faith.

Protect Rome, the city thou didst, of old, consecrate by thy blood; and grant thine assistance to all nations that confide in thee.

Protect the countries of thy devout clients; shield them against contagion, and suffer not dissensions to sow discord among them.

Destroy the plots laid for us by the old enemy; and restrain his ruthless wrath, lest he madly exult in our destruction.

Supply us with strength, when we are dying, against his fierce attacks, that so we may conquer in the last combat.
Amen.

And lastly, let us salute the Prince of the Apostles with these solemn words, which are used by the Church of Rome, in to-day's Office.

℟. Tu es pastor ovium, princeps Apostolorum: tibi tradidit Deus omnia regna mundi; * Et ideo tibi traditæ sunt claves regni cœlorum. ℣. Quodcumque ligaveris super terram, erit ligatum et in cœlis; et quodcumque solveris super terram, erit solutum et in cœlis. * Et ideo tibi traditæ sunt claves regni cœlorum.

℣. Exaltent eum in ecclesia plebis.

℟. Thou art the Shepherd of the sheep, O Prince of the Apostles! To thee hath God given all the kingdoms of the world; * Therefore, also, have the keys of the kingdom of heaven been delivered to thee. ℣. Whatsoever thou shalt bind on earth, shall be bound also in heaven; and whatsoever thou shalt loose on earth, shall be loosed also in heaven. * Therefore, also, have the keys of the kingdom of heaven been delivered to thee.

℣. Let them exalt him in the church of the people.

℟. And let them praise him in the chair of the ancients.

℟. Et in cathedra seniorum laudent eum.

LET US PRAY.

O God, who by delivering to the blessed Apostle Peter the keys of the kingdom of heaven, didst give him the power of binding and loosing: grant, that by his intercession, we may be freed from the bonds of our sins. Who livest, &c.

OREMUS.

Deus qui beato Petro Apostolo tuo, collatis clavibus regni cœlestis, ligandi atque solvendi pontificium tradidisti: concede ut intercessionis ejus auxilio, a peccatorum nostrorum nexibus liberemur. Qui vivis.

And, that we may conform to the tradition of the same Church of Rome, which never celebrates a Feast of St. Peter without making a commemoration of St. Paul, who, that he might add to the glory of her who is the Mother and Mistress of all Churches, came within her walls and paid her the triple tribute of his Apostolate, his teaching, and his martyrdom—let us say this Antiphon and Collect in honour of the Apostle of the Gentiles.

ANT. Holy Apostle Paul! preacher of the truth, and Doctor of the Gentiles! intercede for us to the God, that chose thee.

℣. Thou art a vessel of election, O holy Apostle Paul!

℟. The preacher of truth in the whole world.

ANT. Sancte Paule Apostole, prædicator veritatis, et doctor gentium, intercede pro nobis ad Deum, qui te elegit.

℣. Tu es vas electionis, sancte Paule Apostole.

℟. Prædicator veritatis in universo mundo.

LET US PRAY.

O God, who by the preaching of blessed Paul the Apostle, didst instruct the multitude of the Gentiles: grant, we beseech thee, that whilst we celebrate his memory, we may find the effects of his prayers. Through Christ our Lord. Amen.

OREMUS.

Deus qui multitudinem gentium beati Pauli Apostoli prædicatione docuisti: da nobis quæsumus: ut cujus commemorationem colimus, ejus apud te patrocinia sentiamus. Per Christum Dominum nostrum. Amen.

We are founded on Christ in our faith and our hopes, because, O glorious Prince of the Apostles! we are founded on thee, who art *the Rock* he has set. We are the sheep of the flock of Jesus, because we obey thee as our shepherd. By following thee, O Peter! we are made sure of our being admitted into the kingdom of heaven, because our Lord gave the Keys of his kingdom to thee. Having the happiness of being thy members, we may also count ourselves as the members of Jesus Christ himself; for He, the invisible Head of the Church, recognises none as his members, save those that are members of the visible Head whom he appointed. So, too, when we adhere to the faith of the Roman Pontiff, and obey his orders —we are professing thy faith, O Peter, we are following thy commands; for if Christ teaches and governs by thee, thou teachest and governest by the Roman Pontiff.

Eternal thanks, then, to our Emmanuel for that he has not left us orphans; but, before returning to heaven, vouchsafed to provide us with a Father and a Shepherd, even to the end of time! On the evening before his Passion, keeping up his love for us even to the end, he left us his sacred Body and Blood for our food. After his glorious Resurrection, and a few hours before ascending to the right hand of his Father, he called his Apostles around him, and constituted his Church, (his Fold,) and said to Peter: *Feed my Lambs, Feed my Sheep.*[1] Thus, dear Jesus! didst thou secure perpetuity to thy Church; thou gavest her Unity, for that alone could preserve her, and defend her from both external and internal enemies. Glory be to thee, O Divine Architect! for that thou didst build the House of thy Church on *the Rock*, which was never to be shaken, that is, on *Peter*. Winds and storms and waves have beat upon that House; but, it hath stood, for it was built on a Rock.[2]

[1] St. John, xxi. 15, 17. [2] St. Matth. vii. 25.

O Rome! on this day, when the whole Church proclaims thy glory, by blessing God for having built her on thy Rock—receive the renewal of our promise to love thee, and be faithful to thee. Thou shalt ever be our Mother and our Mistress, our guide and our hope. Thy faith shall ever be ours; for he that is not with thee, is not with Jesus Christ. In thee, all men are Brethren. Thou art not a foreign City to us; nor is thy Pontiff a foreign Sovereign to us, for he is our Father. It is by thee that we live the spiritual life, the life of both heart and intellect; and thou it is that preparest us to dwell, one day, in that other City of which thou art the image—the City of Heaven, into which men enter by thee.

Bless, O Prince of the Apostles! the flock committed to thy care; but forget not them that have unfortunately left the fold. There are whole nations, whom thou didst bring up and civilize by the hands of thy Successors, who now have alienated themselves from thee, and are living on their wretched existence, the more miserable, because they feel not the unhappiness of being separated from the Shepherd. They are victims either of schism, or of heresy. Without Christ, made visible in his Vicar, Christianity becomes sterile, and, at last, extinct. Those indiscreet doctrines, which tend to throw a doubt on the richness of the prerogatives bestowed by Christ on thee, that is, on thee who wast to hold his place to the end of time—such doctrines produce a cold heart in those who profess them, and dispose them, but too frequently, to give to Cæsar that spiritual and religious obedience, which they owe, yet refuse, to Peter. O supreme Pastor! do thou cure all these evils. Hasten the return of the nations that have separated themselves from thee. Let the heresy of the sixteenth century soon become a thing of the past. Open thine arms, and again press to thy heart the country once so dear to thee—England—our fatherland—

and pray for her, that she may regain her right to be called the beautiful "Island of Saints." Stir up the people of our northern Europe, to redouble their ardour in the search of the Faith of their fathers; and let them learn the great truth, that a religion out of union with thy Chair at Rome is powerless to give salvation to its members. Destroy the Russian colossus of schism, heresy, and despotism, which tyrannises over the consciences of so many millions of our dear fellow-creatures, and ambitions to drag the rest of the world into apostacy from Jesus, by making them the slaves of her Czar. Reclaim the East to her ancient fidelity, and let her Patriarchal Sees regain their dignity, by submission to the one Apostolic See.

And we, O Blessed Apostle! who, by the mercy of God, and the watchfulness of thy paternal love, are still faithful, oh! preserve us in the faith of Rome, and submission to thy Successor. Instruct us in the mysteries which have been confided to thy teaching. What the Father revealed to thee, do thou reveal to us: show us our Jesus, thy beloved Master; lead us to his Crib; and let us, after thine own example, be blessed by not being scandalised at his deep humiliations, and by ever saying thy beautiful confession: *Thou art Christ, the Son of the living God.*[1]

[1] St. Matth. xvi. 16.

JANUARY 19.

SAINT CANUTE, KING AND MARTYR.

THE Magi Kings, as we have already observed, have been followed to the Crib of Jesus by saintly Christian Monarchs; and it was just, that these should be represented on the Church's Calendar, during the season which is consecrated to the Mystery of his Birth. The eleventh century is one of the most glorious of the Christian era, and gave, both to the Church and the various States of Europe, a great number of saintly Kings. Among them, Canute the Fourth, of Denmark, stands pre-eminent by reason of the aureol of his martyrdom. He had every quality which forms a Christian Prince: he was a zealous propagator of the faith of Christ, he was a brave warrior, he was pious, and he was charitable to the poor. His zeal for the Church, (and, in those days, *her* rights were counted as the rights of the people,) was made the pretext for putting him to death: he died, in the midst of a sedition, as a victim sacrificed for his people's sake. His offering to the new-born King was that of his blood; and in exchange for the perishable crown he lost, he received that which the Church gives to her Martyrs, and which can never be taken away. The history of Denmark, in the eleventh century, is scarce known by the rest of the world; but the glory of that country's having had one of her kings a Martyr, is known throughout the whole Church, and the Church inhabits the whole earth. This power, possessed by

the Spouse of Christ, of conferring honour on the name and actions of the servants and friends of God, is one of the grandest spectacles out of heaven; for when she holds up a name as worthy of honour, that name becomes immortalised, whether he who bore it were a powerful king, or the poorest peasant.

We find the following life of this holy King given in the Lessons of the Breviary.

Canutus Quartus, Suenonis Esthritii Danorum regis filius, fide, pietate, et morum honestate conspicuus, eximiæ sanctitatis a teneris annis specimen dedit. Paternum sceptrum summa omnium acclamatione adeptus, religioni promovendæ sedulo incumbere, Ecclesias redditibus augere, et pretiosa supellectili ornare cœpit. Tum zelo propagandæ fidei succensus, barbara regna justo certamine aggressus, devictas subditasque nationes christianæ legi subjugavit. Victoriis autem plurimis gloriosus, et divitiis auctus, regale diadema ad Christi crucifixi pedes abjecit, se et regnum illi subjiciens, qui Rex regum est, et Dominus dominatium. Corpus suum jejuniis, ciliciis, et flagellis castigavit. In oratione et contemplatione assiduus, erga pauperes profusus, erga omnes beneficus semper fuit, nec unquam a justitiæ, divinæque legis semita deflexit.

Canute the Fourth, son of Swein Estrithius, King of Denmark, was conspicuous for his faith, piety, and purity of life, and even from his infancy, gave proof of exceeding holiness. Having been elected, by the votes of the people, to the throne held by his father, he at once began zealously to promote religion, to add to the revenues of the Churches, and to provide the same with costly fittings and furniture. Being also inflamed with zeal for the propagation of the faith, he refused not to enter into just war with barbarous nations, which, when he had conquered and subdued, he subjected to the law of Christ. Having obtained several glorious victories, and increased the riches of his treasury, he laid his regal diadem at the feet of a crucifix, offering himself and his kingdom to Him, who is the King of kings, and Lord of lords. He chastised his body by fasting, hair-shirts, and disciplines. He was assiduous in prayer and contemplation, liberal in his alms to the poor, and ever kind to all, never deviating from the path of justice and the divine commandments.

By these and other such virtues, the holy King made rapid strides to the summit of perfection. Now it happened, that William, Duke of Normandy, invaded the kingdom of England with a formidable army, and the English sought assistance from the Danes. The King resolved to grant them his aid, and entrusted the expedition to his brother Olaus. But he, from the desire he had of getting possession of the throne, turned his forces against the King, and stirred up the soldiers and the people to rebellion. Neither were there wanting motives for this rebellion; for the King had issued laws commanding the payment of ecclesiastical tithes, the observance of the commandments of God and of his Church, and the infliction of penalties on defaulters; all which were made handle of by perverse and wicked malcontents, who began by spreading murmuring, exciting the people to revolt, and, at last, to plot the death of the saintly King.

Foreknowing what was to happen, the King saw that he would soon be put to death for justice sake. Having foretold it, he set out to Odense, where entering into the Church of St. Alban, the Martyr, as the place of combat, he fortified himself with the Sacraments, and commended this his last struggle to our Lord. He had not long been there, when a band of conspirators arrived. They endeavoured

His aliisque virtutibus imbutus, ad supremum perfectionis apicem sanctus Rex properabat. Accidit autem, ut Angliæ regnum a Wilhelmo Normannorum duce formidabili exercitu invaderetur: Anglis vero Danorum opem implorantibus, cum succurrere rex decrevisset, belli expeditionem Olao fratri commisit, qui regnandi cupiditate illectus, arma vertit in regis perniciem, militibus et populo contra illum concitatis. Nec defuerunt rebellioni fomenta; cum enim rex editis legibus decimas Ecclesiis solvi, Dei et Ecclesiæ præcepta servari, transgressores puniri sanxisset; plerique perversi ac scelerati homines exacerbati, primum quidem tumultuari, tum plebem commovere, ac tandem sanctissimo regi necem moliri cœperunt.

Sciens igitur rex futurorum præscius, mortem sibi propter justitiam imminere; ea prænuntiata, ad Ecclesiam sancti Albani martyris Othoniæ tanquam ad locum certaminis profectus est, et Sacramentis munitus, agonem suum Domino commendabat. Mox ibi adveniens conjuratorum multitudo, Ecclesiæ ignem admovere, fores confringere, et in eam irrumpere

tentarunt. Quod cum perficere non possent, ad fenestras accedentes, saxa et sagittas in sanctum Regem, flexis genibus pro inimicis orantem, magno impetu jaculari non cessarunt, donec lapidum et telorum ictibus, ac tandem lancea confossus, glorioso martyrio ante altare, extensis brachiis procumbens coronatus est, sedente in Apostolico throno Gregorio Septimo. Multis postea miraculis Martyrem suum illustravit Deus: nam gravi penuria et diversis calamitatibus oppressa Dania, patrati sacrilegii pœnas luit. Plures etiam variis languoribus afflicti, ad ejus tumulum remedium et incolumitatem consecuti sunt; cumque Regina sacrum ejus corpus noctu clam surripere, et alio transferre conaretur, emisso cælitus ingenti splendore perterrita, a proposito cessavit.

to set fire to the Church, to burst open the doors, and to force an entrance. But failing in this, they scaled the windows, and with great violence threw a shower of stones and arrows upon the Holy King, who was on his knees, praying for his enemies. Wounded by the stones and arrows, and, at last, pierced through with a spear, he was crowned with a glorious martyrdom, and fell before the altar, with his arms stretched out. Gregory the Seventh was the reigning Pontiff. God showed by many miracles how glorious was his Martyr; and Denmark was afflicted with a great famine and sundry calamities, in punishment of the sacrilegious murder which had been perpetrated. Many persons, who were afflicted with various maladies, found aid and health by praying at the tomb of the Martyr. On one occasion, when the Queen endeavoured, during the night, to take up his body secretly, and carry it to another place, she was deterred from her design by being struck with fear at the sight of a most brilliant light which came down from heaven.

O holy King! the Sun of Justice had risen upon thy country, and all thy ambition was that thy people might enjoy the fulness of its light and warmth. Like the Magi of the East, thou didst lay thy crown at the feet of the Emmanuel, and, at length, didst offer thy very life in his service and in that of his Church. But thy people were not worthy of thee

ney shed thy blood, as the ungrateful Israel will
ned the Blood of the Just One, who is now born
nto us, and whose sweet Infancy we are now cele-
rating. Thou didst offer thy martyrdom for the
ns of thy people; offer it, now also, for them, that
ney may recover the true faith they have so long
st. Pray for the Rulers of Christian lands, that
ney may be faithful to their duties, zealous for jus-
ce, and may have respect for the liberty of the
hurch. Ask for us of the Divine Infant a devoted-
ess in his cause like that which glowed in thy
reast; and since we have not a crown to lay at his
et, pray for us that we may be generous enough to
ive our whole heart.

JANUARY 20.

SAINT FABIAN, POPE AND MARTYR,

AND

SAINT SEBASTIAN, MARTYR.

Two great Martyrs divide between them the honours of this twentieth day of January :—one, a Pontiff of the Church of Rome ; the other, a member of that Mother-Church. Fabian received the crown of martyrdom, in the year 250, under the persecution of Decius ; the persecution of Dioclesian crowned Sebastian, in the year 288. We will consider the merits of these two champions of Christ separately.

SAINT FABIAN.

St. Fabian, like St. Clement and St. Antheros, two of his predecessors, was extremely zealous in seeing that *the Acts of the Martyrs* were carefully drawn up. This zeal was no doubt exercised by the clergy in the case of our holy Pontiff himself, and his sufferings and martyrdom were carefully registered ; but all these interesting particulars have been lost, in common with an immense number of other precious Acts, which were condemned to the flames, by the Imperial Edicts, during the persecution under Dioclesian. Nothing is now known of the life of St. Fabian, save a few of his actions as Pope ; but we may have some idea of his virtues, by the praise given him by St. Cyprian, who, in a letter written to St.

Cornelius, the immediate successor of St. Fabian, calls him *an incomparable* man. The Bishop of Carthage extols the purity and holiness of life of the holy Pontiff, who so peaceably governed the Church amidst all the storms which then assailed her. There is an interesting circumstance related of him by Eusebius. After the death of St. Antheros, the people and clergy of Rome assembled together, for the election of the new Pontiff. Heaven marked out the successor of St. Peter: a dove was seen to rest on the venerable head of Fabian, and he was unanimously chosen. This reminds us of the event in our Lord's Life, which we celebrated a few days back, when standing in the river Jordan, the Dove came down from heaven, and showed him to the people as the Son of God. Fabian was the depository of the power of regeneration, which Jesus, by his Baptism, gave to the element of water; he zealously propagated the Faith of his Divine Master, and, among the Bishops he consecrated *for divers places*, one or more were sent by him into these western parts of Europe.

We give, at once, the short account of the Acts of St. Fabian, as recorded in the Liturgy.

Fabian, a Roman by birth, governed the Church from the reign of Maximin to that of Decius. He divided the City into seven parts, which he consigned to as many Deacons, and to them he gave the charge of looking after the poor. He created also a like number of Subdeacons, who were to collect the Acts of the Martyrs, written by seven Notaries. It was he decreed, that, every year, on the fifth Feria, our Lord's Supper, the Chrism should be renewed, and the old should be burnt. At

Fabianus Romanus a Maximino usque ad Decium regens Ecclesiam, septem Diaconis regiones divisit, qui pauperum curam haberent. Totidem Subdiaconos creavit, qui res gestas Martyrum a septem Notariis scriptas colligerent. Idem statuit, ut quotannis Feria quinta in Cœna Domini, vetere combusto, Chrisma renovaretur. Denique decimotertio kalendas Februarii in persecutione Decii martyrio coronatus, in cœmeterio Callisti via Appia se-

pelitur, cum sedisset annos quindecim, dies quatuor. Hic fecit Ordinationes quinque mense Decembri, quibus creavit Presbyteros viginti duos, Diaconos septem, Episcopos per diversa loca undecim.

length, on the thirteenth of the Calends of February (January 20), he was crowned with martyrdom, in the persecution of Decius, and was buried in the cemetery of Callixtus, on the Appian Way, after reigning fifteen years and four days. He held five ordinations, in the month of December, in which ordinations, he made two and twenty Priests, seven Deacons, and eleven Bishops for divers places.

Thus didst thou live out the long tempestuous days of thy Pontificate, O Fabian! But thou hadst the presentiment of the peaceful future reserved by God for his Church, and thou didst zealously labour to hand down to the coming generations the great examples of the Martyrs. The flames have robbed us of a great portion of the treasures thou preparedst for us, and have deprived us of knowing the Fabian who so loved the Martyrs, and died one himself. But of thee, Blessed Pontiff! we know enough to make us thank God for having set thee over his Church in those hard times, and keep this day as a feast in celebration of thy glorious triumph. The dove, which marked thee out as the one chosen by heaven, showed thee to men as the visible Christ on earth; it told thee that thou wert destined for heavy responsibilities and martyrdom; it was a warning to the Church, that she should recognise and hear thee as her guide and teacher. Honoured thus with a resemblance to Jesus in the mystery of his Epiphany, pray to him for us, that he mercifully *manifest* himself to our mind and heart. Obtain of him, for us, that docility to his grace, that loving submissiveness to his every will, that detachment from all created things, which were the support of thy life, during those fifteen years of thy

ever threatened and anxious pontificate. When the angry persecution at length broke on thee, it found thee prepared, and martyrdom carried thee to the bosom of that God, who had already welcomed so many of thy martyred children. We, too, are looking for that last wave, which is to break over us, and carry us from the shore of this present life to eternity—oh! pray for us, that it may find us ready! If the love of the Divine Babe, our Jesus, be within us; if, like thee, we imitate the simplicity of the dove;—we shall not be lost! Here are our hearts—we wish for nothing but God—help us by thy prayers.

SAINT SEBASTIAN.

At the head of her list of heroes, after the two glorious Apostles Peter and Paul, who form her chief glory—Rome puts her two most valiant Martyrs, Laurence and Sebastian, and her two most illustrious Virgins, Cecily and Agnes. Of these four, two are given us by the Calendar of Christmastide as attendants in the court of the Infant Jesus at Bethlehem. Laurence and Cecily will come to us further on in our year, when other Mysteries will be filling our hearts and the Liturgy: but Christmas calls forth Sebastian and Agnes. To-day, it is the brave soldier of the pretorian band, Sebastian, who stands by the Crib of our Emmanuel; to-morrow, we shall see Agnes, gentle as a lamb, yet fearless as a lion, inviting us to love the sweet Babe, whom she chose for her one only Spouse.

The chivalrous spirit of Sebastian reminds us of the great Archdeacon; both of them, one in the sanctuary, and the other in the world, defied the tortures of death. Burnt on one side, Laurence bids the tyrant roast the other; Sebastian, pierced with his arrows, waits till the gaping wounds are closed, and then runs

to his persecutor Dioclesian, asking for a second martyrdom. But, we must forget Laurence to-day, to think of Sebastian.

We must picture to ourselves a young soldier, who tears himself away from all the ties of his home at Milan, because the persecution there was too tame, whereas, at Rome, it was raging in wildest fierceness. He trembles with anxiety at the thought, that, perhaps, some of the Christians, in the Capital, may be losing courage. He has been told that, at times, some of the Emperor's soldiers, who were soldiers also of Christ, have gained admission into the prisons, and have roused up the sinking courage of the confessors. He is resolved to go on the like mission, and, who knows? he may come within reach of a palm himself. He reaches Rome, he is admitted into the prisons, and encourages to martyrdom such as had been shaken by the tears of those who were dear to them. Some of the gaolers, converted by witnessing his faith and his miracles, became Martyrs themselves; and one of the Roman Magistrates asks to be instructed in a religion which can produce such men as this Sebastian. He has won the esteem of the Emperors Dioclesian and Maximian-Hercules for his fidelity and courage as a soldier; they have loaded him with favours; and this gives him an influence in Rome, which he so zealously turns to the advantage of the Christian religion, that the holy Pope Caius calls him *the Defender of the Church.*

After sending innumerable martyrs to heaven, Sebastian, at length, wins the crown he had so ardently ambitioned. He incurs the displeasure of Dioclesian by confessing himself a Christian; the heavenly King, for whose sake alone he had put on the helmet and soldier's cloak, was to him above all Emperors and Princes. He is handed over to the archers of Mauritania, who strip him, bind him, and wound him, from head to foot, with their arrows. They left

him for dead, but a pious woman, named Irene, took care of him, and his wounds were healed. Sebastian again approaches the Emperor, who orders him to be beaten to death in the circus, near the Imperial Palace.

Such are the Soldiers of our new-born King! but, oh! how richly does he repay them for their service! Rome, the Capital of his Church, is founded on seven Basilicas, as the ancient City was on its seven hills; and the name and tomb of Sebastian grace one of these seven sanctuaries. The Basilica of Sebastian stands in a sort of solitude, on the Appian Way, outside the walls of the Eternal City; it is enriched with the relics of the holy Pope and Martyr Fabian; but Sebastian, the valiant leader of the pretorian guard, is the Patron, and, as it were, the Prince of the holy temple. It was here that he wished to be buried, as a faithful guardian, near the well wherein the bodies of the holy Apostles had been concealed, lest they should be desecrated by the persecutors.

In return for the zeal of St. Sebastian for the souls of his christian brethren, whom he preserved from the contagion of paganism, God has made him the Protector of the Faithful against pestilence. A signal proof of this power granted to the holy Martyr, was given at Rome, in the year 680, under the Pontificate of St. Agatho.

Let us now listen to our holy Mother the Church, who thus speaks of her glorious Martyr, in the Office of his Feast.

Sebastian, whose Father was of Narbonne, and his Mother a lady of Milan, was beloved by Dioclesian on account of his noble birth and his virtues. Being a captain of the pretorian cohort, he was able to give assistance and alms to the

Sebastianus ex patre Narbonensi, matre Mediolanensi natus, ob generis nobilitatem et virtutem Diocletiano charus fuit. Dux primæ cohortis, christianos, quorum fidem clam colebat, opera et facultatibus adjuvabat: et qui ex eis tormen-

torum vim reformidare videbantur, cohortatione sic confirmabat, ut pro Jesu Christo multi se ultro tortoribus offerrent. In illis fuere Marcus et Marcellianus fratres, qui Romæ in custodia erant apud Nicostratum: cujus uxor Zoe vocem, quam amiserat, Sebastiani oratione recuperavit. Quibus Diocletiano delatis, Sebastianum accersit, et vehementius objurgatum, omnibus artificiis a Christi fide conatur avertere. Sed cum nihil nec pollicendo, nec terrendo proficeret, ad palum alligatum sagittis configi jubet.

christians, whose faith he himself followed, though privately. When he perceived any of them trembling at the great tortures of the persecutors, he made it his duty to encourage them; and so well did he do it, that many would go, and, for the sake of Jesus Christ, would freely offer themselves to the executioners. Of this number were the two brothers Mark and Marcellian, who were in custody under Nicostratus, whose wife, named Zoe, had recovered her speech by the prayer made for her by Sebastian. Dioclesian, being told of these things, summoned Sebastian before him; and after upbraiding him, in very strong words, tried every means to induce him to turn from the faith of Christ. But, finding that neither promises nor threats availed, he ordered him to be tied to a stake, and to be shot to death with arrows.

Quem omnium opinione mortuum, noctu sancta mulier Irene sepeliendi gratia jussit auferri: sed vivum repertum, domi suæ curavit. Itaque paulo post confirmata valetudine, Diocletiano obviam factus, ejus impietatem liberius accusavit. Cujus aspectu cum ille primum obstupuisset, quod mortuum crederet, rei novitate, et acri Sebastiani reprehensione excandescens, eum tamdiu virgis cædi imperavit, donec animam Deo

Every one thought he was dead; and a pious woman named Irene, gave orders that his body should be taken away, during the night, and buried; but she, finding him to be still alive, had him taken to her house, where she took care of him. Not long after, having quite recovered, he went before Dioclesian, and boldly chided him for his wickedness. At first, the Emperor was struck dumb with astonishment at the sight, for he had been told that Sebastian was

dead; but, at length, the strange event and the Martyr's sharp rebuke so inflamed him with rage, that he ordered him to be scourged to death with rods. His body was thrown into a sewer, but Lucina was instructed by Sebastian, in her sleep, both as to where his body was, and where he wished to be buried. Accordingly, she buried him at the Catacombs, where, afterwards, a celebrated Church was built, called Saint Sebastian's.

redderet. Ejus corpus in cloacam dejectum, Lucina a Sebastiano in somnis admonita, ubi esset, et quo loco humari vellet, ad Catacumbas sepelivit, ubi sancti Sebastiani nomine celebris Ecclesia est ædificata.

The ancient Liturgical books contain a great many pieces in honour of St. Sebastian. We limit ourselves to the following, which belongs to the Ambrosian Breviary.

HYMN.

Let us all, in humble supplication, and with becoming sweetness of voice, celebrate in song the feast-day of our dear fellow-citizen, Sebastian the Martyr.

Sebastiani Martyris,
Concivis almi, supplices
Diem sacratam vocibus
Canamus omnes debitis.

This noble champion of Christ, fired with the love of battle, leaves his country, where danger too tamely threatened him, and hastens to the hot battle-field at Rome.

Athleta Christi nobilis,
Ardens amore prælii,
Linquit tepentem patriam,
Pugnamque Romæ festinat.

His soul enlightened with the sublime dogmas of faith, and full of heavenly courage, he condemns the worship of idols, and hopes that a martyr's bright trophy may be his.

Hic cultor alti dogmatis,
Virtute plenus cœlica,
Idola damnans, inclyti
Tropæa sperat martyris.

He is bound with many thongs to the huge trunk of a tree, and on his naked breast receives the quivering arrows.

Loris revinctus plurimis;
Qua stipes ingens tollitur,
Vibrata tela suscipit
Umbone nudo pectoris.

Fit silva corpus ferrea ;
Sed ære mens constantior
Ut molle ferrum despicit :
Ferrum precatur, sæviat.

Manantis unda sanguinis
Exsangue corpus nunciat ;
Sed casta nocte fœmina
Plagas tumentes recreat.

Cœleste robur militi
Adacta præbent vulnera ;
Rursum tyrannum provocans,
Exspirat inter vulnera.

Nunc cœli in arce considens,
Bellator o fortissime,
Luem fugando, civium
Tuere clemens corpora.

Patri, simulque Filio,
Tibique, Sancte Spiritus,
Sicut fuit, sit jugiter
Sæclum per omne gloria.
Amen.

There stood his body like a forest of iron darts, while his soul, more unflinching than brass, despises the weapons as harmless things, and bids them do their worst.

Streams of blood flow from the wounds, leaving but a lifeless body ; but a holy woman comes by night, and heals the gaping wounds.

The cruel goading gives our soldier heavenly strength ; again he urges the tyrant to his work, and, this time, dies under the wounding lash.

And now, most brave of warriors ! now that thou art throned in the high heavens, drive pestilence away, and mercifully protect the bodily health of thy fellow-citizens on earth.

To the Father, and to the Son, and to thee, O Holy Spirit, may there be, as there ever hath been, glory for ever and ever. Amen.

We find the following Prayer in the Gothic Missal.

PRAYER.

Deus, qui per beatissimum Sebastianum Martyrem tuum, tuorum fidelium animos roborasti : dum tibi illum latentem sub chlamyde terrena imperii, militem perfectum exhibuisti, fac nos semper in tuis laudibus militare : os nostrum arma documento justitiæ : cor illustra tuæ dilectionis amore, atque carnem nostram

O God, who, by thy most blessed Martyr Sebastian, hast infused courage into the hearts of thy faithful, since thou didst make him, while concealed under the service of an earthly commander, a perfect soldier of thine own : grant, that we may ever fight for the securing thy praise ; arm our mouth with the teachings of thy justice ; enlighten our

heart with the love of thy love, and, having freed our flesh from its concupiscence, secure it to thyself with the nails of thy cross.

erutam libidine clavis tuæ crucis adfige.

Brave Soldier of our Emmanuel! thou art now sweetly reposing at the foot of his throne. Thy wounds are closed, and thy rich palm-branch delights all heaven by the freshness of its unfading beauty. Look down upon the Church on earth, that tires not in singing thy praise. Each Christmas, we find thee near the Crib of the Divine Babe, its brave and faithful sentinel. The office thou didst once fill in an earthly prince's court, is still thine, but it is in the palace of the King of kings. Into that palace, we beseech thee, lead us by thy prayers, and gain a favourable hearing to our own unworthy petitions.

With what a favourable ear must not our Jesus receive all thy requests, who didst love him with such a brave love! Thirsting to shed thy blood in his service, thou didst scorn a battle-field where danger was not sure, and Rome, that Babylon which, as St. John says,[1] was *drunk with the blood of the Martyrs*, Rome alone was worthy of thee. And there, it was not thy plan to cull a palm, and hurry on to heaven; the courage of some of thy fellow-christians had wavered, and the thought of their danger troubled thee. Rushing into their prisons, where they lay mutilated by the tortures they had endured, thou didst give them back the fallen laurel, and teach them how to secure it in the grasp of holy defiance. It seemed as though thou wast commissioned to form a pretorian band for the King of heaven, and that thou couldst not enter heaven unless marshalling thither a troop of veterans for Jesus.

Thy turn came at last; the hour of thy confession

[1] Apoc. xvii. 6.

was at hand, and thou hadst to think of thine own fair crown. But, for such a soldier as thou, Sebastian, one martyrdom is not enough. The archers have faithfully done their work—not an arrow is left in their quivers; and yet, their victim lives, ready for a second sacrifice. Such were the Christians of the early times, and we are their children!

Look, then, O Soldier of Christ! upon us, and pity us, as thou didst thy brethren, who once faltered in the combat. Alas! we let everything frighten and discourage us; and, oftentimes, we are enemies of the Cross, even while professing that we love it. We too easily forget that we cannot be companions of the martyrs, unless our hearts have the generosity of the martyrs. We are cowardly in our contest with the world and its pomps; with the evil propensities of our nature, and the tyranny of our senses—and thus we fall. And when we have made an easy peace with God, and sealed it with the sacrament of his love, we behave as though we had now nothing more to do than to go on quietly to heaven, without further trials or self-imposed sacrifices. Rouse us, great Saint! from these illusions, and waken us from our listless life. Our love of God is asleep, and all must needs go wrong.

Preserve us from the contagion of bad example, and of those worldly maxims which gain currency even with christian minds, because christian lips call them rules of christian prudence. Pray for us, that we may be ardent in the pursuit of our sanctification, watchful over our inclinations, zealous for the salvation of others, lovers of the Cross, and detached from earthly things. Oh! by the arrows which pierced thee, we beseech thee shield us from those hidden darts, which satan throws against us.

Pray for us, that we may be clad with the *armour of God*, described to us by the great Apostle. May we have on *the breast-plate of justice*, which will

defend us from sin; *the helmet of salvation,* that is, the hope of gaining heaven, which will preserve us from both despair and presumption; *the shield of faith,* which will ward off the darts of the enemy, who seeks to corrupt the heart by leading the mind into error; and lastly, *the sword of the Spirit, which is the word of God,* whereby we may put all false doctrines to flight, and vanquish all our vices; for heaven and earth pass away, but the word of God abides for ever, and is given us as our rule and the pledge of our salvation.[1]

Defender of the Church! as the Vicar of Christ called thee, lift up thy sword and defend her now. Prostrate her enemies, and frustrate the plots they have laid for her destruction. Let her enjoy one of those rare periods of peace, during which she prepares for fresh combats. Obtain for christian soldiers, engaged in just wars, the blessing of the God of Hosts. Protect the Holy City of Rome, where thy Tomb is honoured. Avert from us, by thy intercession, the scourge of pestilence and contagion. Hear the prayers, which, each year, are addressed to thee for the preservation of the creatures, given by God to man to aid him in his daily labour. Secure to us, by thy prayers, peace and happiness in this present life, and the good things of the life to come.

[1] Eph. vi. 13, *et seqq.*

JANUARY 21.

SAINT AGNES, VIRGIN AND MARTYR.

How rich is the constellation of Martyrs, which shines in this portion of the sacred Cycle. Yesterday, we had St. Sebastian; to-morrow, we shall be singing the name which means *Victory*, for it is the Feast of Vincent; and now, to-day, between these two rich palm-branches, we are rejoiced with the lovely rose and lily-wreath of Agnes. It is to a girl of thirteen that our Emmanuel gave this stern courage of martyrdom, which made her meet the enemy with as bold a front as either the valiant Captain of the pretorian band or the dauntless Deacon of Saragossa. If they are the soldiers of Jesus, she is his tender and devoted Spouse. These are the triumphs of the Son of Mary! Scarcely has he shown himself to the world, and lo! every noble heart flies towards him, according to that word of his: *Wheresoever the body shall be, there shall the eagles also be gathered together.*[1]

It is the admirable result of the Virginity of his Blessed Mother, who has brought honour to the fecundity of the soul, and set it far above that of the body. It was Mary that first opened the way, whereby certain chosen souls mount up even to the Divine Sun, and fix their gaze, in a cloudless vision, on his beauty; for he himself said: *Blessed are the clean of heart, for they shall see God.*[2]

[1] St. Matth. xxiv. 28. [2] *Ibid.* v. 8.

What a glory is it not for the Catholic Church, that she alone has the gift of this holy state of Virginity, which is the source of every other sacrifice, because nothing but the love of God could inspire a human heart to vow Virginity! And what a grand honour for christian Rome, that she should have produced a Saint Agnes, that angel of earth, in comparison with whom the Vestals of paganism are mere pretences of devotedness, for *their* Virginity was never punished by fire and sword, nay, rather, was flattered by the recompense of earthly honours and riches!

Not that our Saint is without her recompense—only, her recompense is not marred with the flaw of all human rewards. The name of this child, who lived but thirteen short years, will be echoed, to the end of time, in the sacred Canon of the universal Sacrifice. The path trod by the innocent maiden, on the way to her trial, is still marked out in the Holy City. In the Circus Agonalis,[1] there rises the beautiful Church of Saint Agnes, with its rich cupola; and beneath are the vaults which were once the haunts of infamy, but now are a holy sanctuary, where everything reminds us of her who here won her glorious victory. Further on, on the Nomentan Road, outside the ramparts, is the beautiful Basilica, built by Constantine; and here, under an altar covered with precious stones, lies the Body of the young Saint. Round this Basilica, there are immense crypts; and in these did Agnes' Relics repose until the epoch of peace, surrounded by thousands of Martyrs, whose holy remains were also deposited here.

Nor must we pass over in silence the gracious tribute of honour paid by Rome each year, on this Feast, to her beloved Martyr. Two lambs are placed

[1] Now, the *Piazza Navona*.

on the altar of the Basilica Nomentana; they are emblems of the meekness of Jesus and the innocence of the gentle Agnes. After they have been blessed by the Abbot of the Religious Community, which serves this Church, they are taken to a Monastery of Nuns, where they are carefully reared. Their wool is used for making the *Palliums*, which the Pope sends to all Patriarchs and Metropolitans of the Catholic world, as the essential emblem of their jurisdiction. Thus, this simple woollen ornament, which these prelates have to wear on their shoulders, as a symbol of the sheep carried on the shoulders of the good Shepherd, and which the Sovereign Pontiff takes from off the Altar of Saint Peter in order to send it to its destination, carries to the very ends of the world the sublime union of these two sentiments —the vigour and power of the Prince of the Apostles, and the gentleness of Agnes the Virgin.

We will now quote the beautiful eulogium on St. Agnes, written by St. Ambrose in his Book, *On Virgins*.[1] The Church gives almost the entire passage in her Office of to-day's Feast; and, assuredly, the Virgin of Christ could not have had a finer panegyrist than the great Bishop of Milan, who is the most eloquent and persuasive of all the Fathers on the subject of holy Virginity. We read, that in the Cities, where Ambrose preached, Mothers were afraid of their daughters being present at his Sermons, lest he should persuade them to such love of Christ, as to choose the better part.

"Having resolved," says the holy Bishop, "to write "a Book on Virginity, I think myself happy in being "able to begin it on the Feast we are keeping of the "Virgin Agnes. It is the Feast of a Virgin; let us "walk in the path of purity. It is the Feast of a "Martyr; let us offer up our Sacrifice. It is the

[1] Book I., *post initium*.

"Feast of St. Agnes; let men admire, and children "not despair; let the married wonder, and the un- "married imitate. But what can we speak worthy "of this Saint, whose very name is not void of praise? "As her devotedness is beyond her years, and her "virtue superhuman—so, as it seems to me, her "name is not an appellation, but a prophecy, pre- "saging that she was to be a Martyr." The holy Doctor is here alluding to the word *Agnus*, from which some have derived the name *Agnes;* and he says, that the young Saint had immolation in her very name, for it called her *victim*. He goes on to consider the other etymology of *Agnes*, from the Greek word *agnos*, which means *pure;* and he thus continues his discourse:

"The maiden's name is an expression of purity. "*Martyr*, then, and *Virgin!* Is not that praise "enough? There is no praise so eloquent, as merit "that is too great to need seeking. No one is so praise- "worthy, as he who may be praised by all. Now, all "men are the praisers of Agnes, for when they pro- "nounce her name, they say her praise, for they say "*A Martyr*.

"There is a tradition, that she suffered martyrdom 'at the age of thirteen. Detestable, indeed, the 'cruelty, that spared not even so tender an age! but 'oh! the power of faith, that could find even chil- 'dren to be its witnesses! Here was a victim scarce 'big enough for a wound, for, where could the sword 'fall? and yet she had courage enough to conquer 'the sword.

"At such an age as this, a girl trembles if she but 'see her mother angry, and cries, as though it were a 'grievous thing, if but pricked with a needle's point. 'And Agnes, who stands amidst blood-stained mur- 'derers, is fearless! She is stunned with the rattle 'of the heavy chains, and yet not a flutter in that 'heart! She offers her whole body to the sword of

"the furious soldier, for though she knows not what "death is, yet is she quite ready to endure it. Per- "chance, they will take her by force to the altars of "their gods! If they do, she will stretch out her "hands to Jesus, and, amidst those sacrilegious fires, "she will sign herself with that blessed sign, the "trophy of our divine conqueror; and then, if they "will, and they can find shackles small enough to fit "such tender limbs, they may fasten her hands and "neck in their iron fetters!

"How strange a martyrdom! She is too young to "be punished, yet is she old enough to win a victory. "She cannot fight, yet she easily gains a crown. "She has but the age of a scholar, yet has she mas- "tered every virtue. Bride never went to nuptials "with so glad a heart, or so light a step, as this young "virgin marches to the place of execution. She is "decked, not with the gay show of plaited tresses, "but with Christ; she is wreathed, not with flowers, "but with purity.

"All stood weeping; Agnes shed not a tear. Some "wondered, how it could be, that she, who had but just "begun her life, should be as ready to sacrifice it, as "though she had lived it out; and every one was "amazed, that she, who was too young to give evi- "dence even in her own affairs, should be so bold "a witness of the divinity. Her oath would be in- "valid in a human cause; yet, she is believed, when "she bears testimony for her God. Their surprise "was just: for a power thus above nature could "only come from Him, who is the author of all "nature.

"Her executioner does all he can to frighten her; "he speaks fair words to coax her; he tells her of all "the suitors who have sought her as their bride; but "she replies: 'The Spouse insults her Beloved if she "'hesitate. I belong to Him, who first betrothed "'me:—why, executioner, dost thou not strike? Kill

"'this body, which might be loved by eyes I would "'not wish to please.'

"She stood, she prayed, she bowed down her head. "The executioner trembles, as though himself were "going to be beheaded. His hand shakes, and "his cheek grows pale, to strike this girl, who loves "the danger and the blow. Here, then, have we a "twofold martyrdom in a single victim—one for her "chastity, the other for her faith. She was a Virgin "before; and now, she is a Martyr."

The Roman Church sings, on this Feast, the sweet Responsories, in which Agnes expresses her tender love of her Jesus, and her happiness at having Him for her Spouse. They are formed from the words of the ancient Acts of her Martyrdom, which were long attributed to the pen of St. Ambrose.

RESPONSORIES.

℟. My Spouse has set precious stones on my right hand, and on my neck; he has hung priceless pearls in my ears: * And he has laden me with gay and glittering gems. ℣. He has placed his sign upon my face, that I may have none other to love me but Him. * And he has.

℟. Dexteram meam et collum meum cinxit lapidibus pretiosis; tradidit auribus meis inæstimabiles margaritas: * Et circumdedit me vernantibus atque coruscantibus gemmis. ℣. Posuit signum in faciem meam, ut nullum præter eum, amatorem admittam. * Et circumdedit me.

℟. I love Christ; I shall be the spouse of Him, whose Mother is the Virgin, and whose Father begot him divinely, and who delights me with sweet music of organs and singers: * When I love him, I am chaste; when near

℟. Amo Christum in cujus thalamum introibo, cujus Mater virgo est, cujus Pater feminam nescit, cujus mihi organa modulatis vocibus cantant: * Quem cum amavero, casta sum, cum tetigero, munda sum,

cum accepero, virgo sum. ℣. Annulo fidei suæ subarrhavit me, et immensis monilibus ornavit me. * Quem.

him, I am purest; when I possess him, I still wear my Virgin's wreath. ℣. He has betrothed me with the ring of his fidelity, and has decked me with a necklace of priceless worth. * When.

℟. Mel et lac ex ejus ore suscepi, * Et sanguis ejus ornavit genas meas. ℣. Ostendit mihi thesauros incomparabiles, quos mihi se daturum repromisit. * Et sanguis.

℟. Milk and honey have I received from his lips; * and his Blood has graced my cheek. ℣. He has shown me incomparable treasures, and these has he promised to give me. * And his Blood.

℟. Jam corpus ejus corpori meo sociatum est, et sanguis ejus ornavit genas meas: * Cujus Mater virgo est, cujus Pater feminam nescit. ℣. Ipsi sum desponsata cui Angeli serviunt, cujus pulchritudinem sol et luna mirantur. * Cujus Mater.

℟. Already have I communicated of his sacred Body, and his Blood has graced my cheek: * His Mother is the Virgin, his Father is God. ℣. I am espoused to Him whom the Angels obey, and whose beauty is gazed on by the sun and the moon. * His Mother.

St. Ambrose was sure to write a Hymn on the Virgin-Martyr, in whose praise he was so enthusiastic. We almost despair of giving an idea of the beauty of his verses to such as can read only our version of them.

HYMN.

Agnes beatæ virginis
Natalis est, quo spiritum

It is the blessed Virgin
Agnes' feast, for, to-day, she

was sanctified by shedding her innocent blood, and gave to heaven her heaven-claimed spirit.

Cœlo refudit debitum,
Pio sacrata sanguine.

She that was too young to be a bride, was old enough to be a martyr, and that, too, in an age when men were faltering in faith, and even hoary-heads grew wearied and denied our God.

Matura martyrio fuit,
Matura nondum nuptiis,
Nutabat in viris fides,
Cedebat et fessus senex.

Her parents trembled for their Agnes, and doubly did they thus defend the treasure of her Purity; but her Faith disdains a silent hiding-place, and unlocks its shelter-giving gate.

Metu parentes territi
Claustrum pudoris auxerant:
Solvit fores custodiæ
Fides teneri nescia.

One would think it was a bride, hurrying with her glad smiles to give some fresh-got present to her Spouse; and so it was: she was bearing to Him the dowry of her martyrdom.

Prodire quis nuptam putet,
Sic læta vultu ducitur,
Novas viro ferens opes,
Dotata censu sanguinis.

They would fain make her light a torch at the altar of some vile deity they came to: "The Virgins of Jesus," said Agnes, "are not wont to hold "a torch like this.

Aras nefandi numinis
Adolere tædis cogitur:
Respondet: Haud tales faces
Sumpsere Christi virgines.

"Its fire would quench one's "faith—its flame would put "out my light. Strike, strike "me, and the stream of my "blood shall extinguish these "fires."

Hic ignis extinguit fidem,
Hæc flamma lumen eripit:
Hic, hic ferite, ut profluo
Cruore restinguam focos.

They strike her to the ground; and, as she falls, she gathers her robes around her, dreading, in the jealous purity of her soul, the insulting gaze of some lewd eye.

Percussa quam pompam tulit?
Nam veste se totam tegit,
Curam pudoris præstitit,
Ne quis retectam cerneret.

Alive to purity even in the act of death, she buries her face in her hands; and kneeling on the ground, she falls as purity would wish to fall.

In morte vivebat pudor,
Vultumque texerat manu;
Terram genuflexo petit,
Lapsu verecundo cadens.

Gloria tibi Domine,
Gloria Unigenito,
Una cum Sancto Spiritu
In sempiterna sæcula.
Amen.

Glory be to thee, O Lord! and glory to thine Only Begotten Son, together with thy Holy Spirit, for everlasting ages. Amen.

Our admirable Prudentius, who visited Rome in the early part of the 5th century, and witnessed the devotion of the Roman people to St. Agnes, consecrated to her sweet memory the following Hymn, which is one of the finest of his poems. Though very long, it is the Hymn used for this Feast, in the Mozarabic Breviary.

HYMN.

Agnes sepulchrum est Romulea in domo,
Fortis puellæ, martyris inclytæ.
Conspectu in ipso condita turrium,
Servat salutem virgo Quiritium:
Nec non et ipsos protegit advenas,
Puro, ac fideli pectore supplices.

The tomb of Agnes, the intrepid maiden, the glorious Martyr, is in the City of Romulus. In her resting-place, fronting the ramparts, the Virgin watches over the sons of Quirinus; and to pilgrims, too, that pray to her with pure and faithful hearts, she extends her protection.

Duplex corona est præstita Martyri,
Intactum ab omni crimine virginal,
Mortis deinde gloria liberæ.
Aiunt, jugali vix habilem toro
Primis in annis forte puellulam,
Christo calentem, fortiter impiis
Jussis renisam, quo minus idolis
Addicta, sacram desereret fidem.

She is a Martyr, that wears a double crown; for she was a spotless, innocent, virgin; and a glorious victim that freely died for Christ.

It is related, that when a girl, and too young to be a bride, she loved Jesus with tenderest love, and bravely withstood the impious commands, that bade her offer sacrifice to the idols, and deny the holy faith.

Tentata multis nam prius artibus,

No art was left untried to make her yield: the judge

put on the softness of winning words, and the grim executioner blustered out his threats :—but Agnes stood firm in stern courageousness, bidding them put her body to their fierce tortures, for that she was willing to die.

Then spoke the fierce tyrant : "I know thy readiness "to suffer pain and tortures, "and at how low a price thou "settest life ; but there is one "thing thou holdest dear—a "virgin's purity.

"'Tis this I have resolved "to expose to insult in the "common brothel, unless thy "head shall bend before the "altar of our virgin-goddess "Minerva, and thou, a virgin "that darest to despise a vir-"gin such as she, shalt humbly "crave her pardon. There "shall youthful wantons have "access, and thou be minister "to passion."

"And thinkest thou," said Agnes, "that Christ can so "forget his children, as to let "our gold of purity be robbed, "and us be outcasts to his "care? He is ever with the "chaste, shielding from injury "the gift he has bestowed of "holy virginity. Thy sword "may drip, if so thou listest, "with our blood ; but, con-"tamination and dishonour, "never !"

Scarce had she said these words, than order was given to expose her in the vaults of the well-known street. A

Nunc ore blandi judicis illice,
Nunc sævientis carnificis minis,
Stabat feroci robore pertinax,
Corpusque duris excruciatibus
Ultro offerebat, non renuens mori.
Tum trux tyrannus : Si facile est, ait,
Pœnam subactis ferre doloribus,
Et vita vilis spernitur : at pudor
Charus dicatæ virginitatis est.
Hanc in lupanar tradere publicum
Certum est, ad aram ni caput applicet,
Ac de Minerva jam veniam roget,
Quam virgo pergit temnere virginem.
Omnis juventus irruat, et novum
Ludibriorum mancipium petat.
Haud, inquit Agnes, immemor est ita
Christus suorum, perdat ut aureum
Nobis pudorem, nos quoque deserat.
Præsto est pudicis, nec patitur sacræ
Integritatis munera pollui.
Ferrum impiabis sanguine, si voles :
Non inquinabis membra libidine.
Sic elocutam publicitus jubet
Flexu in plateæ sistere virginem.

Stantem refugit mœsta frequentia,
Aversa vultus, ne petulantius
Quisquam verendum conspiceret locum.
Intendit unus forte procaciter
Os in puellam, nec trepidat sacram
Spectare formam lumine lubrico.
En ales ignis fulminis in modum
Vibratur ardens, atque oculos ferit :
Cæcus corusco lumine corruit,
Atque in plateæ pulvere palpitat.
Tollunt sodales seminecem solo,
Verbisque deflent exequialibus.

throng, indeed, was there ; but pity put a veil o'er every eye, and fear imposed respect.

Save one alone, and gaze, he says, he will. He scorns this modest fear, which checks the froward eye.——But lo ! an Angel, swift as lightning, strikes and blinds the wanton wretch. He falls, and writhes amidst the dust. His fellows raise him from the ground, lifeless, as he seems to them ; and, weeping and lamenting, bear the corpse away.

Ibat triumphans virgo, Deum Patrem,
Christumque sacro carmine concinens,
Quod sub profani labe periculi
Castum lupanar, nec violabile
Experta victrix virginitas foret.

Agnes had triumphed : and in a hymn of praise, she sings her thanks to God the Father and his Christ, for that they had turned the den of infamy into a shelter for her treasure, and made virginity victorious.

Sunt, qui rogatam rettulerint preces
Fudisse Christo, redderet ut reo
Lucem jacenti : tum juveni halitum
Vitæ innovatum visibus integris.

Some say, that she was prayed to pray to Christ, that he would restore the prostrate sinner to the vision he had lost : she did so, and the youth regained his consciousness and sight.

Primum sed Agnes hunc habuit gradum
Cœlestis aulæ, mox alius datur.

But this was only one advance in heaven for our Saint ; a second is to come. The cruel tyrant boils with furious

wrath, and choked with disappointment, exclaims: "Shall "I be baffled by a girl? Draw "thy sword, soldier, and do "the royal biddings of our "sovereign lord."

Accensus iram nam furor incitat
Hostis cruenti. Vincor, ait gemens;
I, stringe ferrum, miles, et exere
Præcepta summi regia principis.

Agnes looked up, and saw the savage minion standing with his unsheathed sword, and thus she spoke with beaming face: "Oh! happy, "happy change! A wild, "fierce, boisterous sword-"man, for that young love-"sick, smooth-faced, soft per-"fumed murderer of the "chaste soul!

Ut vidit Agnes, stare trucem virum
Mucrone nudo, lætior hæc ait:
Exsulto, talis quod potius venit
Vesanus, atrox, turbidus armiger,
Quam si veniret languidus, ac tener
Mollisque ephebus tinctus aromate,
Qui me pudoris funere perderet.

"This is a suitor that does "please me. I will not run "from *him*, nor deny him "what he asks. His steel "shall nestle in my bosom, "and his sword shall warm in "my heart's best blood. Thus "wedded to my Christ, I shall "mount above this dark world "to the realms beyond the "clouds.

Hic, hic amator jam, fateor, placet:
Ibo irruentis gressibus obviam,
Nec demorabor vota calentia:
Ferrum in papillas omne recepero,
Pectusque ad imum vim gladii traham.
Sic nupta Christo transiliam poli
Omnes tenebras æthere celsior.

"Eternal King! the gate "of heaven, closed to men "before thy coming on our "earth, is opened now—ah! "let me enter in. Call to "thyself, my Jesus, a soul "that seeks but thee: thy "virgin-spouse, and thy Fa-"ther's martyr—call me, Lord, "to thee."

Æterne rector, divide januas
Cœli, obseratas terrigenis prius;
Ac te sequentem, Christe, animam voca,
Quum virginalem, tum Patris hostiam.

Sic fata, Christum vertice cernuo
Supplex adorat, vulnus ut imminens
Cervix subiret prona paratius.
Ast ille tantam spem peragit manu:
Uno sub ictu nam caput amputat.
Sensum doloris mors cita prævenit.
Exutus inde spiritus emicat,
Liberque in auras exilit: Angeli
Sepsere euntem tramite candido.
Miratur orbem sub pedibus situm,
Spectat tenebras ardua subditas,
Ridetque, solis quod rota circuit,
Quod mundus omnis volvit, et implicat,
Rerum quod atro turbine vivitur,
Quod vana secli mobilitas rapit:

Reges, tyrannos, imperia et gradus,
Pompasque honorum stulta tumentium:
Argenti et auri vim, rabida siti
Cunctis petitam per varium nefas,
Splendore multo structa habitacula,
Illusa pictæ vestis inania,
Iram, timorem, vota, pericula:
Nunc triste longum, nunc breve gaudium,

Thus did she pray; and then, with bended head, adored her Lord, and in this posture was the readier to receive the uplifted sword. The soldier's hand was raised, and all the hopes of Agnes were fulfilled, for with a single blow he beheads the holy maiden, and death comes speedily to leave no time for pain.

Quickly her spirit quits its garb of flesh, and speeds untrammelled through the air, surrounded, as it mounts, by a choir of lovely Angels.

She sees this orb of ours far far below, and all beneath her seems a speck of dark. All earthly things are now so dwindled to her spirit's eye, that she looks at them and smiles:—yea, all seems poor: the space traversed by the Sun,—the globe with all its system,—all that lives in the stormy whirlwind of creation, and changes with the vain fickleness of the world.

Kings and tyrants, empires and grades, and the pompous pageantry of honours big with folly—the sovereignty of gold and silver, which all men seek with rabid thirst, and gain by varied crime—sumptuous dwellings—rich coloured garbs, mere graceful lies—wrath and fear, hope and peril—grief so long, and joy so brief—black envy's smoky flames, which blight men's hopes and fame—and last but worst of all earth's ills, the

gloomy cloud of pagan superstition.

Agnes sees all this, and tramples on them all. She stands, and crushes with her foot the serpent's head. This monster, with his venom, taints all things on earth, and plunges into hell the fools that are his slaves; but, now, he crouching lies beneath a virgin's foot, droops his fiery crest, and dares not raise his vanquished head.

And now, our God girds with two crowns the Virgin-Martyr's brow: one is a sixty-fold of light eternal and reward: the other is the hundredfold of fruit.

O happy Virgin! Singular in thy glory! Noble inhabitant of heaven! Decked with a twofold crown! Oh! look upon us who live in misery and sin; for, to thee alone did our Heavenly Father give the power to change impurity's abode into the shelter of chastity.

Fill my heart with the bright ray of thine intercession, and I shall be cleansed; for all is pure, that can from

Livoris atri fumificas faces
Nigrescit unde spes hominum et decus,
Et, quod malorum tetrius omnium est,
Gentilitatis sordida nubila.
Hæc calcat Agnes, hæc pede protérit,
Stans, et draconis calce premens caput;
Terrena mundi qui ferus omnia
Spargit venenis, mergit et inferis,
Nunc virginali perdomitus solo,
Cristas cerebri deprimit ignei,
Nec victus audet tollere verticem.
Cingit coronis interea Deus
Frontem duabus martyris innubæ:
Unam decemplex edita sexies
Merces perenni lumine conficit:
Centenus extat fructus in altera.
O virgo felix, o nova gloria,
Cœlestis arcis nobilis incola,
Intende nostris colluvionibus
Vultum gemello cum diademate:
Cui posse soli Cunctiparens dedit
Castum vel ipsum reddere fornicem.
Purgabor oris propitiabilis
Fulgore, nostrum si jecur impleas.

Nil non pudicum est quod pia visere
Dignaris, almo vel pede tangere.

thy pity gain a look or loving visit.

There is still another Hymn to the praise of Agnes. It is from the pen of Adam of Saint-Victor, and is one of the finest of his Sequences.

SEQUENCE.

Animemur ad agonem,
Recolentes passionem
Gloriosæ virginis.

Let us get courage for our own battle, by honouring the martyrdom of the glorious virgin Agnes.

Contrectantes sacrum florem,
Respiremus ad odorem
Respersæ dulcedinis.

Let us look at this sweet flower of our feast, and inhale into our souls the virtues of its fragrance.

Pulchra, prudens et illustris,
Jam duobus Agnes lustris
Addebat triennium.

Agnes was fair, and wise, and rich, and had reached her thirteenth year.

Proles amat hanc præfecti:
Sed ad ejus virgo flecti
Respuit arbitrium.

The Prefect's son saw and loved her; but the maiden could not be induced to grant his suit.

Mira vis fidei,
Mira virginitas,
Mira virginei
Cordis integritas.

How great is the power of faith! How wonderful is Virginity! How admirable the purity of a virgin heart!

Sic Dei Filius,
Nutu mirabili,
Se mirabilius
Prodit in fragili.

'Tis thus that Jesus, by a wonderful dispensation, shows himself strongest in the weakest.

Languet amans: cubat lecto:
Languor notus fit præfecto;
Maturat remedia.

Sick, then, with love, the suitor takes to bed; his sickness is made known to the Prefect; the cure is prepared.

Offert multa, spondet plura,
Periturus peritura;
Sed vilescunt omnia.

Gifts in abundance, promises without end; but, giver and gifts, both are perishable things; and Agnes thought both beneath her.

Nudam prostituit
Præses flagitiis:

The Prefect condemns her to the worst of insults; Jesus

protects her with the flowing tresses of her head, and a garment he sends her from heaven.

He sends an Angel to stand by her. The den of infamy becomes a mansion of light; and consternation checks the wanton crowd.

The blind suitor is angry, and, rushing at his prey, is choked by the wicked spirit.

The father mourns, and all mourn; Rome wept for the death of the young man.

Agnes raises him to life; the crowd is in confusion, and prepares a fire on which to burn the virgin.

The fire burns the guilty; the flame raves against these ravers, and avenges the honours of God.

The Saint gives thanks to her Jesus; offers her head to the executioner, and dies unfearingly, for her purity was safe.

O Agnes, standing at the right hand of the Lamb, thy Saviour, thou art now in glory, and thou consolest thy parents, inviting them to bliss.

Thou biddest them not mourn for thee as for one that was dead, for that thou wast now united to the heavenly Spouse: and he, under the form of a Lamb, reveals to them his own and thy virginal glory.

Suffer us not to be separated from the Lamb, our Saviour, to whom thou didst consecrate thy whole being; and by whose

Quam Christus induit
Comarum fimbriis
Stolaque cœlesti.

Cœlestis nuncius
Assistit propius:
Cella libidinis
Fit locus luminis;
Turbantur incesti.
Cæcus amans indignatur,
Et irrumpens præfocatur
A maligno spiritu.
Luget pater, lugent cuncti:
Roma flevit pro defuncti
Juvenis interitu.
Suscitatur ab Agnete,
Turba fremit indiscrete:
Rogum parant Virgini.

Rogus ardens reos urit,
In furentes flamma furit,
Dans honorem Numini.

Grates agens Salvatori,
Guttur offert hæc lictori,
Nec ad horam timet mori,
Puritatis conscia.

Agnes, Agni salutaris
Stans ad dextram gloriaris,
Et parentes consolaris
Invitans ad gaudia.
Ne te flerent ut defunctam
Jam cœlesti Sponso junctam:
His sub agni forma suam
Revelavit, atque tuam
Virginalem gloriam.

Nos ab Agno salutari
Non permitte separari,
Cui te totam consecrasti:
Cujus ope tu curasti

Nobilem Constantiam.

Vas electum, vas honoris,
Incorrupti flos odoris,
Angelorum grata choris,
Honestatis et pudoris
Formam præbes sæculo.

Palma fruens triumphali,
Flore vernans virginali,
Nos indignos speciali
Fac sanctorum generali
Vel subscribi titulo.
Amen.

power thou didst heal the lady Constance.

Vessel of election! vessel of honour! flower of unfading fragrance! beloved of the choirs of Angels! thou art an example to the world of virtue and chastity.

O thou, that wearest a Martyr's palm and a Virgin's wreath! pray for us, that, though unworthy of a special crown, we may have our names written in the common list of Saints.
Amen.

How sweet and yet how strong, O Agnes! is the love of Jesus, thy Spouse! It enters an innocent heart, and that heart becomes full of dauntless courage! Thus was it with thee. The world and its pleasures, persecution and its tortures—all were alike contemptible to thee. Thy pagan judge condemned thee to an insult, worse than a thousand deaths—and thou didst not know that the Angel of the Lord would defend thee!—how is it, that thou hadst no fear? It was because the love of Jesus filled thy heart. Fire was nothing; the sword was nothing; the very hell of men's making, even that was nothing to thee! for thy love told thee that no human power could ever rob thee of thy Jesus; thou hadst his word for it, and thou knewest he would keep it.

Dear Child! innocent even in the capital of pagan corruption, and free of heart even amidst a slavish race, we read the image of our Emmanuel in thee. He is the Lamb; and thou art simple, like Jesus: he is the Lion of the Tribe of Juda; and, like Him, thou art invincible. Truly, these *Christians*, as the pagans said, are a race of beings come from heaven to people this earth! A family that has Martyrs,

and heroes, and heroines, like thee, brave Saint!—that has young virgins, filled like its venerable Pontiffs and veteran soldiers, with the fire of heaven, and burning with ambition to leave a world they have edified with their virtues—is God's own people, and it never can be extinct. Its Martyrs are to us the representation of the divine virtues of our Lord Jesus Christ. By nature, they were as weak as we; they had a disadvantage, which we have not—they had to live in the very thick of paganism, and paganism had corrupted the whole earth; and notwithstanding all this, they were courageous and chaste.

Have pity on us and help us, O thou, one of the brightest of these great Saints! The love of Jesus is weak in our hearts. We are affected, and shed tears at the recital of thy heroic conduct; but we are cowards in the battle we ourselves have to fight against the world and our passions. The habitual seeking after ease and comfort has fastened upon us a certain effeminacy; we are ever throwing away our interest upon trifles; how can we have earnestness and courage for our duties? Sanctity! we cannot understand it; and when we hear or read of it, we gravely say, that the Saints did very strange things, and were indiscreet, and were carried away by exaggerated notions! What must we think on this thy Feast, of thy contempt for the world and all its pleasures, of thy heavenly enthusiasm, of thy eagerness to go to thy Jesus by suffering? Thou wast a Christian, Agnes! Are we, too, Christians? Oh! pray for us that we may love like Christians, that is, with a generous and active love, with a love which can feel indignant when asked to have less detachment from all that is not our God. Pray for us, that our piety may be that of the Gospel, and not the fashionable piety which pleases the world, and makes us pleased with ourselves. There are some brave hearts who follow thy example; but they are few;

increase their number by thy prayers, that so the Divine Lamb may be followed, whithersoever he goeth in heaven, by a countless number of Virgins and Martyrs.

Innocent Saint! we meet thee, each year, at the Crib of the Divine Babe, and we delight, on thy Feast, to think of the wonderful love there is between Jesus and his brave little Martyr. This Lamb is come to die for us, too, and invites us to Bethlehem; speak to him for us; the intercession of a Saint who loved him as thou didst, can work wonders even for such sinners as we. Lead us to his sweet Virgin-Mother. Thou didst imitate her virginal purity; ask her to give us one of those powerful prayers, which can cleanse even worse hearts than ours.

Pray also, O Agnes! for the holy Church, which is the Spouse of Jesus. It was she that gave thee to be his, and it is from her that we, also, have received our life and our light. Pray that she may be blessed with an ever-increasing number of faithful virgins. Protect Rome, the City which guards thy Relics, and loves thee so tenderly. Bless the Prelates of the Church, and obtain for them the meekness of the lamb, the firmness of the rock, the zeal of the good Shepherd for his lost sheep. And lastly, O Spouse of Jesus! hear the prayers of all who invoke thee, and let thy charity for us, thy exiled brethren, learn from the Heart of Jesus the secret of growing more ardent as our world grows older.

JANUARY 22.

SAINTS VINCENT AND ANASTASIUS, MARTYRS.

SAINT VINCENT, DEACON AND MARTYR.

VINCENT, *the Victorious*, vested in the sacred dalmatic, and holding his palm in his hand, comes, today, to his Jesus' Crib, and right welcome is he to Stephen, *the Crowned*, his leader and his brother. Spain is his country. He is a Deacon of the glorious Church of Saragossa, and, by the strength and warmth of his faith, he is a type of that land, which is, by excellence, *the Catholic Kingdom*. But he does not belong to Spain only: like Stephen, and like Laurence, Vincent is the favourite and hero of the whole Church. Stephen, the Deacon, preached the divinity of Jesus amidst the shower of stones which were hurled upon him as a blasphemer; Vincent, the Deacon, confessed his faith in Jesus upon his red-hot gridiron, as did that other Deacon, Laurence. This triumvirate of Martyr-Deacons cluster together in the sacred Litany, and when we hear their three grand names, *the Crown*, *the Laurel*, and *the Conqueror*, we hail them as the three bravest Knights of our most dear Lord.

Vincent triumphed over the torture of fire, because the flame of divine love which burned within his soul, was keener than that which scorched his body. He was comforted, in the most miraculous manner, during his great sufferings; but God worked

these prodigies, not to deprive Vincent of his crown, but to show his own power. The holy Deacon had but one thought, in the midst of all his pains—he was ambitious to make a return, by the gift of his own life, for that sacrifice whereby his divine Master had died for him and for all men. And now, that so generous a lover of God should be at the Crib of this same Jesus—is it not right and just? Oh! how he urges us, every Christmas, to love this Divine Infant! He that hesitated not, when called on to give himself to his Lord, even though it was to cost him such cruel pains—what cowards would he not call us, who can come so many Christmases to Bethlehem, and have nothing to give, but cold and divided hearts! *His* sacrifice was to be burnt alive, and torn, and cut, and he smiled as he gave it: what are we to say of ourselves, who take years to think before we will give up those childish things, which prevent us from ever seriously beginning a new life, with our new-born Jesus! Would that the sight of all these Martyrs, in whose company the Church has made us live during these few last days, would touch our hearts, and make them resolute and simple!

There is an ancient christian tradition, which makes St. Vincent the patron of vineyards and labourers in vineyards. This was, no doubt, suggested by the Saint's having held the office of Deacon; for the Deacon has to pour wine into the chalice during the holy Sacrifice of the Mass, and that wine is to be changed into the Blood of Christ. A few days ago, we assisted at the mystery of the Feast at Cana: Jesus then offered us the sacred cup, the wine of his love: to-day, again, he offers it to us by the hand of his Martyr Vincent. To make himself worthy of his high office, the holy Deacon mingled his own blood, as a generous wine, in the cup that holds the price of the world's salvation. It is thus that we are to understand that expression of St. Paul, which says, that

the Saints *fill up, in the flesh*, by the merit of their sufferings, *those things that are wanting*, not in their efficacy, but in their fulness, *of the sufferings of Christ*,[1] whose members the Saints are.

We will now give the abridged account of the martyrdom of St. Vincent, as it is related in the Lessons of his Feast.

Vincent was born at Huesca, a town of northern Spain, and, when quite a child, applied himself to study. He was taught the sacred sciences by Valerius, the Bishop of Saragossa. This prelate intrusted him with the duty of preaching the Gospel, on account of himself not being able to discharge that office, by reason of an impediment in his speech. This having reached the ears of Dacian, who had been made governor of that province by Dioclesian and Maximian, Vincent was apprehended at Saragossa, and was led in chains to Valencia, before the judgment-seat of Dacian. There he was tortured by lashes and the rack, in the presence of many people; but neither the violence of the torments, nor the harsh or bland speeches addressed to him, could induce him to swerve from his resolution. He was therefore laid on a gridiron, which was set upon burning coals; his flesh was torn off with iron hooks, and red-hot plates were laid over him. After this, he was led back to prison, the floor of

Vincentius, Oscæ in Hispania citeriore natus, a prima ætate studiis deditus, sacras litteras a Valerio Cæsar-Augustano Episcopo didicit: cujus etiam partes suscepit prædicandi Evangelium, quod Episcopus, propter linguæ impedimentum, prædicationis officio fungi non poterat. Ea re ad Dacianum, provinciæ a Diocletiano et Maximiano præpositum, delata, Vincentius Cæsar-Augustæ comprehenditur, et vinctus ad Dacianum, Valentiam adducitur. Ubi verberibus et equuleo tortus, multis præsentibus, cum nulla aut tormentorum vi, aut acerbitate, vel lenitate verborum a proposito deterreri posset; in craticula impositus, prunis ardentibus suppositus, ac ferreis unguibus excarnificatus, candentibusque laminis exustus, iterum ducitur in carcerem stratum testaceis fragmentis, ut ejus nudum corpus, somno oppressum, a subjectis etiam testarum aculeis torqueretur.

[1] Coloss. i. 24.

Verum illo in tenebricosa incluso custodia, clarissimus splendor obortus totum carcerem illustravit : quæ lux cum summa admiratione omnes, qui aderant, affecisset, res a custode carceris ad Dacianum defertur. Qui eductum in molli culcitra collocat : et quem cruciatibus in suam sententiam trahere non poterat, deliciis perducere conatur. Sed invictus Vincentii animus Jesu Christi fide speque munitus, vicit omnia : et ignis, ferri, tortorum immanitate superata, victor ad cœlestem martyrii coronam advolavit undecimo kalendas Februarii. Cujus corpus, cum projectum esset inhumatum; corvus et a volucribus et a lupo, unguibus, rostro, alis mirabiliter defendit. Qua re cognita, Dacianus illud in altum mare demergi jubet : sed inde etiam divinitus ejectum ad littus, Christiani sepeliunt.

which had been strewed with broken potsherds, in order that when he lay down to sleep, his body might be tortured by their sharp edges.

But, whilst he was shut up in this dark prison, a most bright light penetrated the place. They who were present, were astonished beyond measure, and the gaoler informed Dacian of what had occurred. Vincent was then ordered to be taken out of prison, and put on a soft bed; for the governor thought to gain over by such comforts as this, him whom he had failed to seduce by tortures. But Vincent's invincible spirit, strengthened by its faith and hope in Christ Jesus, overcame all their efforts; and after triumphing over fire, and sword, and all his tortures, took his flight to heaven, there to receive the crown of martyrdom, on the eleventh of the Calends of February (January 22). His body was thrown on a marsh, and denied burial; but a crow miraculously defended it, by its claws, beak, and wings, against birds of prey and a wolf. Dacian, hearing this, ordered it to be thrown into a deep part of the sea: but, by a fresh prodigy, it was washed to the shore, and the Christians gave it burial.

The Gothic Church of Spain, in her Mozarabic Liturgy, is magnificent in her praises of St. Vincent. The first and second of the following Prayers are taken from the Breviary, the third is from the Missal, of that Rite.

PRAYER.

O God, who didst wonderfully, with manifold sufferings, crown thy servant Vincent, and didst deliver him from the effects of his torments, to the end that he might gloriously trample upon each cruel punishment with those feet of his, that had never trod in the mire of vice; who didst, moreover, save him from the deep waters, to the end that he, whose spirit had despised the world, might be near to his heritage in heaven: grant unto us, by the prayers of this so great a Martyr, that we may never be defiled by the mire of sin, nor be plunged in the deep pool of despair, but may be presented to thee, on the day of judgment, beautified with a spotless freedom of conscience. Amen.

Deus qui multis passionum generibus mirifice Vincentium coronasti, liberans illum ab omni exitio tormentorum, ut vestigia ejus, quæ luto non inhæserant vitiorum, mirifice calcarent omne crudelitatis supplicium: ne aquarum absorberetur profundo, qui mente sæculum calcans, jam hæres esset proximus cœlo: præbe nobis precibus tanti Martyris, nec luto vitiorum attingi, nec profunda desperationis voragine operiri, sed candida conscientiæ libertate decori tibi præsentemur in die judicii. Amen.

PRAYER.

We bless thee, O Almighty God, for that thou didst deliver thy most blessed Martyr Vincent, as heretofore the three children, from the flames of fire; for when his body was laid on the fire, it burned, but could not conquer, him. Hear his prayer for us, and pour into our innermost spirit the dew of thy mercy, that so, the fire of our carnal passions being slaked, the flame of sin that is within us may smoulder, and though, by nature, it cease not to molest us, permit not, we beseech thee, that our weakness, while passing

Benedicimus te, omnipotens Deus, qui beatissimum Vincentium Martyrem tuum sicut quondam tres pueros, ab ignis incendio liberasti: cum ejus utique membris adhibita flamma, etsi esset quæ exureret, non tamen esset quæ vinceret; ejus ergo precibus rorem misericordiæ tuæ nostris infunde visceribus, ut madefacto igne carnalis incendii, flamma in nobis tepescat peccati; quæ etsi a nobis naturaliter non desistat, quæsumus, ne fragilitatem nostram materialiter suc-

censam comburat; sed ita gratia naturæ subveniat, ut quod origine caremus, munere restinguere valeamus. Amen.

through the fire, should ever be burnt; but grant, that grace may in such manner assist nature, as that we may be able to quench by thy gift what originated without us. Amen.

PRAYER.

Christe cujus magnitudo potentiæ Vincentii Martyris tui corpus, quod vesano Daciani furore fuerat marinis projectum in fluctibus, undis advehentibus honorandum revocabit littoribus: tu nos, eodem Martyre suffragante, a procelloso istius sæculi profundo, manu pietatis, in supernis attolle: ut qui inimico impellente, in mare, excrescentibus delictis, cecidimus, et per charitatem, quæ est coopertio peccatorum, ad portum salutis quandoque perveniamus, lætaturi cum omnibus invicem quos dilectio tua jungit in hac præsenti Martyris tui solemnitate. Amen.

O Jesus! by whose great power the body of thy Martyr Vincent, which the mad fury of Dacian had cast into the sea, was borne to the shore on the bosom of the waves, that it might receive honour from man: do thou, by this thy Martyr's praying for us, stretch out thy hand of pity, and raise us, from the stormy sea of this world, to the heavenly country above; that thus, we, who were driven, by the impulse of the enemy, to burden ourselves with guilt and so fall into the gulph, may at length, by charity, which covereth sin, arrive at the port of salvation, and rejoice in the company of all these, who out of love for thee, are assembled on this Feast of thy Martyr. Amen.

We regret being obliged to content ourselves with a few stanzas of the magnificent Hymn composed by Prudentius in honour of St. Vincent. The Ambrosian Breviary has selected several verses of this long Poem, for one of its Hymns; and these we offer to our readers.

HYMN.

Beate Martyr, prospera
Diem triumphalem tuum:

O blessed Martyr! bless this day of thy feast, whereon the

crown is given to thee, *the Conqueror ;* and thou didst purchase it by thy blood.

This is the day which took thee from this dark world to heaven, and restored thee in triumph to Christ, for thou hadst conquered thy torturer and thy judge.

Fellow now of the Angels, thou shinest in thy bright stole, which thou didst wash in the stream of thy blood, for thou wast the invincible witness of Christ.

Thou wast a levite of the holy tribe, a Minister of God's altar, which is surrounded by its seven snow-white pillars ; and, by thy noble triumph, thou art a Martyr of Christ.

Thou alone, O doubly noble ! didst bear away the palms of a double victory, and wreathe two laurels for thy brow.

Conqueror, once, in the hard death thou didst endure ; and, then, after death, thou wast conqueror over the tyrant-thief, and, with thy body alone, didst gloriously defeat him.

Oh ! by thy chains, and fires, and hooks ; by thy prison-chains ; by the potsherds, strewed to enhance thy glory,

Assist us now, and hear the humble prayers of thy suppliants, and make intercession for us sinners at the throne of God.

To God the Father, and to his Only Son, and to the Holy Paraclete, be glory now and for all ages. Amen.

Quo sanguinis merces tibi
Corona Vincenti datur.

Hic te ex tenebris sæculi,
Tortore victo et judice,
Evexit ad cœlum dies,
Christoque ovantem reddidit.

Nunc Angelorum particeps,
Collucis insigni stola,
Quam testis indomabilis
Rivis cruoris laveras.

Levita de tribu sacra,
Minister altaris Dei,
Septem ex columnis lacteis,
Martyr triumpho nobili.

Tu solus, o bis inclyte,
Solus bravii duplicis
Palmas tulisti : tu duas
Simul parasti laureas.

In morte victor aspera,
Dum deinde post mortem pari
Victor triumpho proteris
Solo latronem corpore.

Per vincla, flammas, ungulas,
Per carceralem stipitem,
Per fragmen illud testeum
Quo parta crevit gloria ;

Adesto nunc et percipe
Voces precantum supplices,
Nostri reatus efficax
Orator ad thronum Dei.

Deo Patri sit gloria,
Ejusque soli Filio,
Cum Spiritu Paraclito,
Nunc et per omne sæculum.
Amen.

Adam of Saint-Victor composed two Sequences in honour of the great Deacon of Saragossa. We consider it a duty to insert them both, for they are very beautiful.

1ST SEQUENCE.

Ecce dies præoptata,
Dies felix, dies grata,
Dies digna gaudio.
Nos hanc diem veneremur,
Et pugnantem admiremur
Christum in Vincentio.
Ortu, fide, sanctitate,
Sensu, verbo dignitate,
Clarus et officio.

Lo! the wished-for day is come! The happy, dear, and joyous day!
Let us honour this day, and admire in Vincent the combats of Christ.

Vincent was great by birth, and faith, and piety, and wisdom, and preaching, and dignity, and office.

Hic arcem Diaconi,
Sub patris Valerii
Regebat imperio.
Linguæ præsul impeditæ
Deo vacat: et Levitæ
Verbi dat officium.

He held the position of Deacon, under the command of his Father, Valerius.
The Bishop could not speak, so served his God in quiet, and gives to the Levite the office of the word.

Cujus linguam sermo rectus,
Duplex quoque, simplex pectus
Exornat scientia.
Dumque fidem docet sanam
Plebem Cæsaraugustanam,
Comitante gratia,
Sævit in Ecclesiam
Zelans idolatriam
Præsidis invidia.

On his lips, was the word of truth; and in his simple soul, the gracefulness of a twofold science:

For whilst, by the help of grace, he instructs the people of Saragossa in the faith,

There rages against the Church the envious tyranny of the governor, an idolatrous zealot.

Post auditam fidei constantiam,
Jubet ambos pertrahi Valentiam
Sub catenis.
Nec juveni parcitur egregio,
Nec ætas attenditur ab impio
Sancti senis.

He had heard of Valerius and his Deacon, and how boldly they taught the faith; he orders both to be put in chains, and led to Valentia.
To such a wretch as he, what was the flower of Vincent's age, or the grey locks of the saintly Bishop?

Worn out by the journey, and galled by their iron chains, he confines them in a dark dungeon, denying them food and drink.

He does all he can, though not all he would, to give his captives pain; they are dear to Christ, and He provides them food.

The governor sends the venerable Bishop into exile, keeping the young Deacon for a sharper test.

And first, he is put on the rack; then torn with hooks; and then, with twice a braver heart, mounts the iron bed.

His flesh is grilled, but his heart is staunch: louder than ever he confesses Christ: and heeds not the tyrant, who stands looking on.

The monster's eyes flash with fire; his tongue is dumb, his hand is palsied, and himself wild with a maddened heart.

He bids them throw the Martyr into a prison, strewed with sharp potsherds, which will cut him as he stands, or sleeps; but here he enjoys a bright light, and is visited by Angels.

At last, he is laid upon a bed; his victorious and triumphant soul thus takes its flight to heaven, and is presented to its Lord.

The wicked tyrant refuses to the Martyr's body the common right of burial, thus trampling on both law and nature.

Fessos ex itinere,
Pressos ferri pondere
Tetro claudit carcere,
Negans victualia.

Sic pro posse nocuit,
Nec pro voto potuit,
Quia suos aluit
Christi providentia.

Seniorem relegat exilio:
Juniorem reservat supplicio
Præses acerbiori.

Equuleum perpessus et ungulam
Vincentius, conscendit craticulam
Spiritu fortiori.
Dum torretur, non terretur;
Christum magis confitetur,
Nec tyrannum reveretur,
In ejus præsentia.
Ardet vultus inhumanus:
Hæret lingua, tremit manus:
Nec se capit Dacianus
Præ cordis insania.
Inde specu Martyr retruditur,
Et testulis fixus illiditur;
Multa tamen hic luce fruitur,
Ab Angelis visitatus.

In lectulo tandem repositus,
Ad superos transit emeritus,
Sicque suo triumphans spiritus
Est Principi præsentatus.
Non communi sinit jure
Virum tradi sepulturæ:
Legi simul et naturæ
Vim facit malitia.

In defunctum judex sævit :
Hinc defuncto laus accrescit :
Nam quo vesci consuevit
Reformidat bestia.
En cadaver inhumatum
Corvus servat illibatum :
Sicque sua sceleratum
Frustratur intentio.
At profanus Dacianus
Quod consumi nequit humi,
Vult abscondi sub profundi
Gurgitis silentio.

He reeks his anger on the dead, but only to increase the Martyr's praise ; and beasts of prey approach, but fear to touch the holy corpse,

For lo ! a crow protects the unburied saint ; and thus is foiled the wicked tyrant's scheme.

Then Dacian finding that he cannot destroy the holy remains on land, has them thrown into the silent grave of the deep sea.

Nec tenetur a molari,
Nec celari potest mari :
Quem nunc laude singulari
Venerari voto pari
Satagit Ecclesia.

But neither does the huge stone weigh them down, nor will the sea retain them. And now the Church studies how to honour Vincent with special praise, and the Faithful, with one accord, join her in her hymns.

Ustulatum corpus igne,
Terra, mari fit insigne.
Nobis, Jesu, da benigne,
Ut cum Sanctis te condigne
Laudemus in patria.
Amen.

This body, which was scorched by fire, is honoured both on sea and land. O Jesus ! mercifully grant, that together with thy Saints, we too may worthily praise thee in our heavenly home.
Amen.

2ND SEQUENCE.

Triumphalis lux illuxit,
Lux præclara, quæ reduxit
Levitæ solemnium ;
Omnes ergo jocundemur,
Et vincentem veneremur
In Christo Vincentium.
Qui Vincentis habet nomen
Ex re probat dignum omen
Sui fore nominis :
Vincens terra, Vincens mari,
Quidquid potest irrogari
Pœnæ vel formidinis.

The day of triumph has dawned, the honoured day that brings us the Deacon's Feast. Therefore, let us all be glad, and venerate our Vincent victorious in Christ.

He is called *Vincent*, and he proves that his name was prophetic of his deeds : vanquishing on land, and vanquishing on sea, every insult, pain, and fear.

He is clad as with a twice-dyed crimson robe; he shines as the hyacinth. His loins are girt with purity twice pure. He wears the Deacon's linen stole, and he seeks the Martyr's palm, bearing, for Christ, and with unflinching heart, the pangs of cruel torture.

He is the well marrowed victim, and the lamb whose fleece is dyed with scarlet to cover the tabernacle. He sows in holy tears, and reaps the sheaf of life, earned by the sweat of his blood.

The servant of God is hurried to the blood-stained court of the cruel Dacian, who tempts the Saint, first by entreaty, then by threat, and then by offers of worldly pomps.

The soldier of Christ spurns the proposal of the haughty tyrant; his world-flower, his gifts, his coaxings, and his threats. For this, the rack. But while he tortures more, more tortured is the tyrant by his slighted pride.

The crackling flame, the fiery bed, the cutting whips, the salt rubbed deep within his gaping wounds—burn, indeed, and torture, but conquer not the laughing combatant of Christ.

The sharp potsherds of his prison-floor cut and tear his flesh; but joy, imparting ease and unction, is sent to him by God. His chains become his ornament, his gloomy prison a

Hic effulget ad bis tincti
Cocci instar et jacinthi,
Cujus lumbi sunt præcincti
Duplici munditia.
Hic retortam byssum gerens
Purpuræque palmam quærens,
Stat invictus, dira ferens
Pro Christo supplicia.
Hic hostia medullata,
Vervex pelle rubricata
Tegens tabernaculum;
Pio serit in mærore,
Et vitalem ex sudore
Reportat manipulum.

Ad cruenta Daciani
Dei servus inhumani
Rapitur prætoria.
Præses sanctum prece tentat,
Nunc exterret, nunc præsentat
Mundana fastigia.
Miles spernens mundi florem,
Dona, preces et terrorem
Elatæ tyrannidis,
Equuleo admovetur:
Quem plus torquet, plus torquetur
Spretus tumor præsidis.
Flamma vigens, ardens, lectus,
Lictor cædens, sal injectus
In nudata viscera,
Simul torrent, simul angunt,
Nec athletam lætum frangunt
Tot pœnarum genera.
Antro clausum testa pungit,
Membra scindit et disjungit;
Sed confortat et perungit
Cœlestis jocunditas:

Illic onus in honorem,
Cæcus carcer in splendorem,
Florum transit in dulcorem
Testarum asperitas.
Collocatur molli thoro,
Sursum spirat, et canore
Angelorum septus choro
Cælo reddit spiritum:
Feris dato custos datur,
Mari mersus non celatur,
Sed hunc digne veneratur
Mundus sibi redditum.

glittering hall, and the cruel potsherds soft sweet flowers.

He is laid on a soft couch; panting to ascend, and surrounded by a tuneful choir of Angels, his spirit soars to heaven. His body is thrown to beasts of prey; a faithful guard protects. It is cast into the sea; the waves convey it to the shore. Welcomed by mankind, he receives the loving veneration of a world.

Claruerunt ita dignis
Elementa cuncta signis,
Aqua, tellus, aer, ignis,
In ejus victoria;
Summe testis veritatis,
Ora Christum, ut peccatis
Nos emundet, et mundatis
Vera præstet gaudia;
Ut cantemus, claritatis
Cohæredes: Alleluia!

Thus did the elements, sea, and earth, and air, and fire, celebrate his victory. O admirable witness of the truth! pray for us to Christ, that he cleanse us from our sins, and bring us purified to the heavenly joys, to sing with thee, companions in thy bliss, our ceaseless *Alleluia.*

Hail, *Victorious* Deacon! How beautiful art thou, with the Chalice of salvation in thy brave hands! It was thine office to offer it at the Altar, in order that the wine it contained might be changed, by the sacred words, into the Blood of Christ; and, when the Mystery was accomplished, thou hadst to take this same Chalice, and present it to the Faithful, to the end that they who thirsted after their God, might drink at the source of eternal life. But, on this day, thou offerest it thyself to Jesus, and it is full to the brim with thine own blood. Oh! how faithful a Deacon! giving even thy very life in testimony to the Mysteries of which thou wast the dispenser. Three centuries had elapsed since Stephen's sacrifice; sixty years had gone by since the sweet incense of Laurence's martyrdom had ascended to

the throne of God; and now, it is the last persecution—peace is dawning on the Church—and a third Deacon comes to prove that time had not impaired the Order—it was the Deacon of Saragossa—thyself, dear Saint!

Bright is thy name in the list of Martyrs, O Vincent! and the Church is proud of thy triumph. It was for the Church, after Jesus, that thou didst combat:—have pity on us, therefore, and signalise this day of thy Feast by showing us the effects of thy protection. Thou art face to face with the King of Ages, whose battle thou didst fight on earth, and thou gazest, with a loving yet dazzled eye, on his eternal beauty. We, also, we, who are in this valley of tears, possess him, and see him, for he calls himself our *Emmanuel, God with us.* But, it is under the form of a weak Babe that he shows himself to us, for he fears to overpower us with the splendour of his majesty. Pray for us, O holy Martyr Vincent! for, at times, we tremble at the thought that this sweet Jesus is, one day, to be our Judge. When we reflect on what thou didst and sufferedst for him, we have scarcely courage to think upon ourselves, for, what good works can *we* show? or who can say of us, that we were ever warm in defending the cause of our Divine Master? Oh! that thy Feast might shame us into the earnest uncalculating simplicity, which this sweet Babe of Bethlehem is come to teach us—the simplicity which springs from humility and confidence in God, and which made thee go through all thy martyrdom with a brave, but oh! with such a calm spirit! Pray for us, that we may, at length, obey the God who teaches us by his own example, and, with hearts ambitious for nought but the pleasing Him, accomplish his will, whatever that may ask of us; and all this with the calm cheerfulness of devoted service.

Pray, Vincent, for all Christians, for all are called

to fight against the world, and their own passions. We are all invited to a palm, a crown, a Victory. Jesus will admit none but conquerors to the banquet of eternal glory, where he has promised to drink with us *the new wine, in the kingdom of his Father.*[1] The wedding-garment, which all must have on who enter there, must be washed in the Blood of the Lamb—we must all be Martyrs, at least in heart, for we have all to triumph over self, and that is the harshest of tyrants.

Fly to the assistance of the Martyrs who, in distant countries, are dying for the true Faith; obtain for them such courage, that they may be the Vincents of our age. Protect Spain, thy country. Beseech our Emmanuel to send her heroes of thy stamp; that so, *the Catholic Kingdom*, which has ever been so jealous of purity of Faith, may speedily triumph over the trials, which are at present heavy upon her. Shall the illustrious Church of Saragossa—founded by St. James the Apostle, visited by the Blessed Mother of God, and sanctified by the ministry of thy deaconship—shall such a country as this ever grow indifferent about Faith, or suffer the bond of unity to be broken!—And since the devotion of the Christian people looks upon thee as the protector of the Vine, bless this portion of creation, which God has destined for man's use, and which he has deigned to make both the instrument of the deepest of his Mysteries, and the symbol of his love of mankind.

SAINT ANASTASIUS, MARTYR.

On this same 22nd of January, the Church honours the memory of the holy Persian Monk, Anastasius, who suffered Martyrdom in the year 628.

[1] St. Matth. xxvi. 29.

Chosroes, having made himself master of Jerusalem, had carried with him, into Persia, the Wood of the True Cross, which was afterwards recovered by Heraclius. The sight of this Holy Wood excited in the heart of Anastasius, who was then a Pagan, the desire of knowing the Religion, of which it is the trophy. He renounced the Persian superstitions, in order to become a Christian, and a Monk. This, together with the neophyte's zeal, excited the Pagans against him; and, after enduring frightful tortures, the Soldier of Christ was beheaded. His body was taken to Constantinople, and thence to Rome, where it is still honoured. Two celebrated Churches of Rome, one in the City itself, and the other outside the walls, are dedicated in common to St. Vincent and St. Anastasius, because these two great Martyrs suffered on the same day of the year, though in different centuries. This is the motive of the Church's uniting their two Feasts into one. Let us pray to this new champion of the Faith, that he intercede for us to the Saviour, whose Cross was so dear to him.

We add the short Lesson upon St. Anastasius, which occurs immediately after those of St. Vincent.

Anastasius, a Persian by birth, had embraced the monastic life, during the reign of Heraclius. After visiting the Holy Places, in Jerusalem, he courageously endured, at Cæsarea in Palestine, both imprisonment and scourgings for the faith of Christ. Not long after, the Persians put him to several kinds of torture for the same reason. King Chosroes, at last, ordered him to be beheaded, together with seventy other Christians. His relics were, at first, carried to

Anastasius, Persa, monachus, Heraclio imperatore, cum sanctam Jerosolymorum terram visitasset, ad Cæsaream Palæstinæ pro Christi religione vincula et verbera constanter perpessus est. Mox a Persis ob eamdem causam, variis cruciatibus affectus, a rege Chosroa, una cum septuaginta aliis Christianis, securi percutitur. Cujus reliquiæ primum Jerosolymam, ad monasterium, in quo monasticam vitam pro-

fessus erat, deinde Romam delatæ, collocatæ sunt in monasterio ad Aquas Salvias.

Jerusalem, to the Monastery, where he had professed the monastic life; afterwards, they were translated to Rome, and were deposited in the monastery near the Salvian Waters.

Let us now address ourselves to both these holy Martyrs, using the prayer of their Feast.

ANT. Istorum est enim regnum cœlorum qui contempserunt vitam mundi, et pervenerunt ad præmia regni, et laverunt stolas suas in sanguine Agni.

℣. Lætamini in Domino, et exsultate justi.

℟. Et gloriamini omnes recti corde.

ANT. For of such is the kingdom of heaven; they despised the life of the world, and attained to the rewards of the kingdom, and washed their robes in the Blood of the Lamb.

℣. Be glad in the Lord, and rejoice, ye just.

℟. And glory, all ye right of heart.

OREMUS.

Adesto, Domine, supplicationibus nostris, ut qui ex iniquitate nostra reos nos esse cognoscimus, beatorum Martyrum tuorum Vincentii et Anastasii intercessione liberemur. Per Christum Dominum nostrum. Amen.

LET US PRAY.

Hear, O Lord, our earnest prayers, that we who are sensible of the guilt of our crimes, may be delivered therefrom by the prayers of thy blessed Martyrs Vincent and Anastasius. Through Christ our Lord. Amen.

January 23.

ST. RAYMUND OF PEGNAFORT,

CONFESSOR.

THE glorious choir of Martyrs, that stands round our Emmanuel, till the day of his Presentation in the Temple, opens its ranks, from time to time, to give admission to the Confessors, whom divine Providence has willed should grace the Cycle, during this sacred season. The Martyrs surpass all the other Saints in number; but, still, the Confessors are well represented. After Hilary, Paul, Maurus, and Antony, comes Raymund of Pegnafort, one of the glories of the Order of St. Dominic and of the Church, in the 13th century.

According to the saying of the Prophets, the Messias is come to be our Lawgiver; nay, he is himself our Law. His words are to be the rule of mankind; he will leave with his Church the power of legislation, to the end that she may guide men in holiness and justice, in all ages. As it is his Truth that presides over the teaching of the Faith, so is it his Wisdom that regulates Canonical Discipline. But the Church, in the compilation and arrangement of her laws, engages the services of men, whom she judges to be the most competent for the work, by their knowledge of Canon Law and the holiness of their lives.

St. Raymund has the honour of having been intrusted to draw up the Church's Code of Canon Law. It was he who, in the year 1234, compiled, by order of

Pope Gregory the Ninth, the five Books of the *Decretals;* and his name will ever be associated with this great work, which forms the basis of the actual discipline of the Church.

Raymund was a faithful disciple of that God, who came down from heaven to save sinners, by calling them to receive pardon. He has merited the beautiful title, conferred on him by the Church, of *excellent Minister of the Sacrament of Penance.* He was the first who collected together, into one body of doctrine, the maxims of christian morality, which regulate the duties of the confessor with regard to the Faithful, who confess their sins to him. The *Sum of Penitential Cases* opened the series of those important Treatises, in which learned and holy men have carefully considered the claims of law and the obligations of man, in order to instruct the Priest how to pass *judgment*, as the Scripture says, *between leprosy and leprosy.*[1]

In fine, when the glorious Mother of God, who is also the Mother of men, raised up, for the Redemption of Captives, the generous Peter Nolasco—whom we shall meet, a few days hence, at the Crib of our Redeemer—Raymund was an important instrument in this great work of mercy; and it is with good reason, that the Order of Mercy looks upon him as one of its Founders, and that so many thousand captives, who were ransomed by the Religious of that Order from the captivity of the Moors, have honoured him as one of the principal authors of their liberty.

Let us now read the account of the actions of this holy man, whose life was indeed a full one, and rich in merit. The Lessons of his Feast thus abridge his history.

Beatus Raymundus Barcinonensis, ex nobili familia de Pennafort, christianæ

The blessed Raymund was born at Barcelona, of the noble family of Pegnafort. Having

[1] Deut. xvii. 8.

een imbued with the rudi-
ents of the christian faith,
ne admirable gifts he had re-
eived, both of mind and body,
ere such, that even when
uite a boy, he seemed to pro-
ise great things in his after
fe. While still young, he
aught humanities in Barce-
na. Later on, he went to
Bologna, where he applied him-
elf with much diligence to the
xercises of a virtuous life, and
o the study of canon and civil
aw. He there received the
Doctor's cap, and interpreted
ne sacred canons so ably, that
e was the admiration of his
earers. The holiness of his
fe becoming known far and
ide, Berengarius, the Bishop
f Barcelona, when returning
o his diocese from Rome, took
Bologna in his way, in order
o see him; and, after most
arnest entreaties, induced
aymund to accompany him
o Barcelona. He was, shortly
fter, made Canon and Provost
f that Church, and became a
odel, to the clergy and peo-
le, by his uprightness, mo-
esty, learning, and meekness.
is tender devotion to the
Holy Mother of God was ex-
raordinary, and he never neg-
cted an opportunity of zea-
ously promoting the devotion
nd honour which are due to
er.

When he was about forty-
ve years of age, he made his
olemn profession in the Order
f the Friars Preachers. He
hen, as a soldier but just
ntered into service, devoted
imself to the exercise of every

religionis rudimentis imbu-
tus, adhuc parvulus, eximia
animi et corporis indole
magnum aliquid portendere
visus est. Nam adolescens
humaniores litteras in patria
professus. Bononiam se
contulit, ubi pietatis officiis,
ac Pontificio, civilique juri
sedulo incumbens, et Doc-
toris laurea insignitus, ibi-
dem sacros canones magna
cum hominum admiratione
est interpretatus. Ejus vir-
tutum fama percrebrescente,
Berengarius Barcinonensis
Episcopus, cum Roma suam
ad Ecclesiam rediret, eum
conveniendi causa Bono-
niam iter instituit, et tan-
dem summis precibus, ut
secum in patriam reverte-
retur, obtinuit. Mox ejus-
dem Ecclesiæ Canonicatu,
et Præpositura ornatus, uni-
verso clero, et populo, inte-
gritate, modestia, doctrina,
et morum suavitate præful-
sit, ac Deiparæ Virginis,
quam singulari pietatis
affectu venerabatur, hono-
rem, et cultum semper pro
viribus auxit.

Annum circiter quintum
supra quadragesimum agens,
in Ordine Fratrum Prædi-
catorum solemni emissa pro-
fessione, ut novus miles, in
omni virtutum genere, sed
præcipue in charitate erga

egenos, et maxime captivos ab infidelibus detentos se exercuit. Unde cum ejus hortatu sanctus Petrus Nolascus (cujus ipse confessiones audiebat) suas opes piissimo huic operi conferret, tum eidem, tum beato Raymundo, et Jacobo Primo Arragoniæ Regi apparens beatissima Virgo, gratissimum sibi, et unigenito Filio suo fore dixit, si in suum honorem instituetur Ordo Religiosorum, quibus captivos ex infidelium tyrannide liberandi cura incumberet. Quare collatis inter se consiliis, Ordinem beatæ Mariæ de Mercede Redemptionis captivorum fundaverunt: cui beatus Raymundus certas vivendi leges præscripsit ad ejusdem Ordinis vocationem accommodatissimas: quarum approbationem aliquot post annos a Gregorio Nono impetravit, et dictum sanctum Petrum primum Generalem Ordinis Magistrum suis ipse manibus habitu eodem indutum creavit.

Ab eodem Gregorio Romam accersitus, et Capellani, ac Pœnitentiarii, et Confessarii sui munere decoratus, ejusdem jussu, Romanorum Pontificum Decreta, in diversis Conciliis et Epistolis sparsa, in unum Decretalium volumen redegit. Archiepiscopatum Tarraconensem ab ipso Pontifice sibi oblatum constanvirtue, but, above all, to charity to the poor, and this mainly to the captives, who had been taken by the infidels. It was by his exhortation, that St. Peter Nolasco (who was his penitent) was induced to devote all his riches to this work of most meritorious charity. The Blessed Virgin appeared to Peter, as also to blessed Raymund and to James the First, King of Arragon, telling them, that it would be exceedingly pleasing to herself and her divine Child, if an Order of Religious men were instituted, whose mission it should be to deliver captives from the tyranny of infidels. Whereupon, after deliberating together, they founded the Order of our Lady of Mercy for the Ransom of Captives; and blessed Raymund drew up certain rules of life, which were admirably adapted to the spirit and vocation of the said Order. Some years after, he obtained their approbation from Gregory the Ninth, and made St. Peter Nolasco, to whom he gave the habit with his own hands, first General of the Order.

Raymund was called to Rome by the same Pope, who appointed him to be his Chaplain, Penitentiary, and Confessor. It was by Gregory's order, that he collected together, in the volume called *the Decretals*, the Decrees of the Roman Pontiffs, which were to be found separately in the various Councils and Letters. He was most resolute in

efusing the Archbishopric of Tarragon, which the same Pontiff offered to him, and, of his own accord, resigned the Generalship of the Dominican Order, which office he had discharged, in a most holy manner, for the space of two years. He persuaded James, the King of Arragon, to establish in his dominions the Holy-Office of the Inquisition. He worked many miracles; among which is that most celebrated one of his having, when returning to Barcelona from the island of Majorca, spread his cloak upon the sea, and sailed upon it, in the space of six hours, the distance of a hundred and sixty miles, and having reached his convent, he entered it through the closed doors. At length, when he had almost reached the hundredth year of his age, and was full of virtue and merit, he slept in the Lord, in the year of the Incarnation 1275. He was canonised by Pope Clement the Eighth.

tissime recusavit: et totius Ordinis Prædicatorum generale Magisterium, quod per biennium sanctissime administraverat, sponte dimisit. Jacobo Arragoniæ Regi sacræ Inquisitionis Officii suis in regnis instituendi auctor fuit. Multa patravit miracula: inter quæ illud clarissimum, quod ex insula Baleari Majori Barcinonem reversurus, strato super aquas pallio, centum sexaginta milliaria sex horis confecerit, et suum cœnobium januis clausis fuerit ingressus. Tandem prope centenarius, virtutibus, et meritis cumulatus obdormavit in Domino, anno salutis millesimo ducentesimo septuagesimo quinto, quem Clemens Octavus in Sanctorum numerum retulit.

We take the following Hymn from the Dominican Breviary.

HYMN.

Prelates, Kings, and people of the earth! celebrate the glorious name of Raymund, to whom the salvation of all mankind was an object of loving care.

His pure and spotless life reflected all the marvels of the

Grande Raymundi celebrate nomen,
Præsules, Reges, populique terræ:
Cujus æternæ fuit universis
Cura salutis.
Quidquid est alta pietate mirum

Exhibet purus, niveusque morum :
Omne virtutum rutilare cernis
Lumen in illo.
Sparsa Summorum monimenta Patrum
Colligit mira studiosus arte :
Quæque sunt prisci sacra digna cedro
Dogmata juris.

Doctus infidum solidare pontum,
Currit invectus stadio patenti :
Veste componens, baculoque cymbam,
Æquora calcat.
Da, Deus, nobis sine labe mores,
Da vitæ tutum sine clade cursum :
Da perennalis sine fine vitæ
Tangere portum.
Amen.

mystic life ; and the light of every virtue shines brightly forth in him.

With admirable study and research, he collects together the scattered Decrees of the Sovereign Pontiffs, and all the sacred maxims of the ancient Canons, so worthy to be handed down to all ages.

He bids the treacherous sea be firm, and on her open waters carry him to land ; he spreads his mantle, and his staff the mast, he rides upon the waves.

Grant us, O Lord, to traverse through the sea of life with innocence and safety, and reach at length the port of life eternal. Amen.

Faithful dispenser of the Mystery of reconciliation ! it was from the Heart of an Incarnate God, that thou didst draw the sweet charity, which made thee the friend of the sinner. Thou didst love thy fellow-men, and didst labour to supply all their wants, whether of soul or body. Enlightened by the rays of the Sun of Justice, thou hast taught us how to discern between good and evil, by giving us those rules whereby our wounds are judged and healed. Rome was the admirer of thy knowledge of her laws, and it is one of her glories that she received from thy hand the sacred Code whereby she governs the Churches of the world.

Excite in our hearts, O Raymund ! that sincere compunction, which is the condition required of us

when we seek our pardon in the Sacrament of Penance. Make us understand both the grievousness of mortal sin, which separates us from our God for all eternity, and the dangers of venial sin, which disposes the tepid soul to fall into mortal sin. Pray, that there may abound in the Church men filled with charity and learning, who may exercise that sublime ministry of healing souls. Preserve them from the two extremes, of rigorism which drives to despair, and of laxity which flatters into sloth. Revive amongst them the study of the holy Canons, which can alone keep disorder and anarchy from the fold of Christ. Oh! thou that hadst such tender love for captives, console all that are pining now in exile or in prison; pray for their deliverance; and pray that we all may be set loose from the ties of sin, which but too often make them, who boast of their outward liberty, be slaves in their souls.

Thou wast the confidant of the Heart of Mary, the Queen of Mercy, and she made thee share with her in the work of the Redemption of Captives. Thou hast great power with this Heart, which, after the Heart of Jesus, is our hope. Pray for us to this incomparable Mother of God, that we may have the grace to love the Divine Child she holds in her arms. May she be induced, by thy prayers, to be our Star on the Sea of this world, more stormy far than that which thou didst pass, when sailing on thy miraculous bark.

Remember, too, thy dear Spain, where thou didst pass thy saintly life. Her Church is in mourning, because she has lost the Religious Orders which made her so grand and so strong: pray that they may be speedily restored to her, and assist her as of old. Protect the Dominican Order, of whose Habit and Rule thou wast so bright an ornament. Thou didst govern it with great prudence, whilst on earth; now that thou art in heaven, be a father to it by thy love.

May it repair its losses. May it once more flourish in the universal Church, and produce, as in former days, those fruits of holiness and learning, which made it one of the chief glories of the Church of God.

COMMEMORATION OF SAINT EMERENTIANA.

Three days have scarcely passed since the martyrdom of St. Agnes, when the Liturgy, so jealous of every tradition, invites us to visit the Martyr's tomb. There we shall find a young Virgin, named Emerentiana; she was the friend and foster-sister of our dear little heroine, and has come to pray and weep at the spot, where lies her loved one, so soon and so cruelly taken from her. Emerentiana has not yet been regenerated in the waters of Baptism; she is going through the exercises of a Catechumen; but her heart already belongs, by faith and desire, to Jesus.

Whilst the young girl is pouring forth her grief over the tomb of her much-loved Agnes, she is surprised by the approach of some pagans; they ridicule her tears, and bid her pay no more of this sort of honour to one who was their victim. Upon this, the child, longing as she was to be with Christ, and to be clasped in the embraces of her sweet Agnes, was fired with holy courage—as well she might near such a Martyr's tomb—and turning to the barbarians, she confesses Christ Jesus, and curses the idols, and upbraids them for their vile cruelty to the innocent Saint who lay there.

This was more than enough to rouse the savage nature of men, who were slaves to the worship of Satan; and scarcely had the child spoken, when she falls on the tomb, covered with the heavy stones thrown on her by her murderers. Baptised in her own blood, Emerentiana leaves her bleeding corpse

upon the earth, and her soul flies to the bosom of her God, where she is to enjoy, for ever, union with him, in the dear company of Agnes.

Let us unite with the Church, which so devoutly honours these touching incidents of her own history. Let us ask Emerentiana to pray that we may have the grace to be united with Jesus and Agnes in heaven; and congratulate her on her own triumph, by addressing her in the words of the holy Liturgy.

ANT. Come, O Spouse of Christ, receive the crown, which the Lord hath prepared for thee for ever.

℣. Grace is poured abroad in thy lips.

℟. Therefore hath God blessed thee for ever.

ANT. Veni, Sponsa Christi, accipe coronam quam tibi Dominus præparavit in æternum.

℣. Diffusa est gratia in labiis tuis.

℟. Propterea benedixit te Deus in æternum.

LET US PRAY.

Let blessed Emerentiana, thy Virgin and Martyr, O Lord, sue for our pardon: who by the purity of her life, and profession of thy virtue, was always pleasing to thee. Through Christ our Lord. Amen.

OREMUS.

Indulgentiam nobis, quæsumus, Domine, beata Emerentiana Virgo et Martyr imploret: quæ tibi grata semper exstitit, et merito castitatis et tuæ professione virtutis. Per Christum Dominum nostrum. Amen.

THE SAME DAY.

SAINT ILDEPHONSUS,

BISHOP AND CONFESSOR.

THE Gothic Church of Spain deputes, to-day, one of her most glorious Prelates, to represent her at the Crib of the Divine Babe, and to celebrate his ineffable Birth. The praise, which falls from Ildephonsus' lips, seems, at our first hearing it, to have the Mother's dear honour for its only theme; but, how can we honour the Mother, without at the same time proclaiming the praise of the Son, to whose Birth she owes all her greatness?

Among the glorious Pontiffs, who honoured the noble episcopate of Spain, during the 7th and 8th centuries—for example, Leander, Isidore, Fulgentius, Braulio, Eugenius, Julian, Helladius—among them, and in the foremost rank, stands Ildephonsus, with his glory of having been the Doctor of the Virginity of the Mother of God, just as Athanasius is the Doctor of the Divinity of the Word, Basil the Doctor of the Divinity of the Holy Ghost, and Augustine the Doctor of Grace. The holy Bishop of Toledo has treated the dogma of Mary's Virginity in all its completeness. With profound learning and with fervid eloquence, he proves, against the Jews, that Mary conceived without losing her Virginity; against the followers of Jovinian, that she was a Virgin in her Delivery; against the disciples of Helvidius, that she remained a Virgin, after she had given birth to her Divine Son. Other holy Doctors had treated sepa-

rately on each of these sublime questions, before our Saint: but he brought together all their teachings, and merited that a Virgin-Martyr should rise from her tomb to thank him for having defended the honour of the Queen of Heaven. Nay, Mary herself, with her own pure hand, clothed him with that miraculous Chasuble, which was an image of the robe of light wherewith Ildephonsus shines now in heaven, at the foot of Mary's Throne.

The Monastic Breviary gives us the following Lessons, in the Office of our holy Bishop.

Ildephonsus was born at Toledo, in Spain, of most noble parents, whose names were Stephen and Lucy. He was brought up with great care, and instructed in all the liberal arts. His first master was Eugenius, Bishop of Toledo, who, seeing him to be a youth of very great promise, sent him to Seville, that he might be under the guidance of Isidore, whose reputation for learning was well known. He lived with Isidore for twelve years; after which, being formed to piety, and imbued with sound doctrine, he returned to Toledo, to Eugenius, who made him Archdeacon of that Church, on account of his great virtues and learning. Ildephonsus, desiring to avoid the snares of the world, embraced the monastic life, in the Monastery of Agali, of the Order of Saint Benedict, though his parents endeavoured to divert him from his holy resolution, by every possible entreaty and every sort of menace.

Ildefonsus, natione Hispanus, Toleti nobilissimis Stephano et Lucia parentibus ortus, omnique cura nutritus, liberalibus disciplinis instructus est. Primum habuit præceptorem Eugenium Toletanum antistitem, a quo ob præclaram indolem, Hispalim ad Isidorum, magna tunc eruditione pollentem, missus est. Apud quem duodecim annos commoratus, tandem fruge bona, doctrinaque sana imbutus, Toletum remeavit ad Eugenium: a quo, propter eximias virtutes, peritiamque non vulgarem, Ecclesiæ Toletanæ Archidiaconus effectus, mundi cupiens laqueos declinare, in Agaliensi monasterio Ordinis sancti Benedicti, monasticum institutum amplexus est, frustra parentibus precibus et minis omnia tentantibus ut eum a sancto proposito revocarent.

Monachi non multo post in defuncti Abbatis locum eum subrogarunt; suspiciebant siquidem in eo, præter virtutes reliquas, æquitatem, morum facilitatem, prudentiam, et admirabilem sanctitatem. Tantus itaque fulgor, tanta veræ pietatis lux, quod ipse timebat, latere non potuit. Eugenio namque vita functo, cleri, senatus, totiusque populi decreto, Toletanus Archiepiscopus electus est. In qua dignitate, quantum populo sibi commisso, verbo, et exemplo profuerit, quæ miracula ediderit, quam multis fuerit nominibus de Virgine matre benemeritus, non potest paucis explicari. Cœnobium virginum in Deilfensi villula ædificavit, ac magnis muneribus auxit. Hæreticos quosdam, qui in Hispania hæresim Helvidianam, tollentem perpetuam Mariæ Dei Genitricis virginitatem disseminabant doctissime confutavit, et ab Hispania ejecit. Ejus autem hac de re disputatio, libro quem scripsit de beatæ Mariæ virginitate continetur: ipsa miraculo servi sui zelum confirmante. Cum enim Ildefonsus ad preces matutinas Expectationis beatæ Mariæ in Ecclesiam nocte descenderet, comites ejus in Ecclesiæ limine, fulgore quodam repentino deterriti retrocesserunt: ille vero intrepidus ad aram progressus, Virginem ipsam vidit et adoravit, ab eadem-

The Abbot of the monastery dying not long after, the monks elected Ildephonsus as his successor; for they had observed in him, amongst his other virtues, a love of equity, affability of manner, prudence, and admirable piety. It was not possible, though the Saint had hoped it, that so much merit, and such resplendent virtues, should lie long concealed: and therefore, on the death of Eugenius, he was elected Archbishop of Toledo, by the wish of the clergy, senate, and the whole people. It would take too long a time to tell how much he did, in this his new post of honour, both by word and example, to the people committed to his care—and how many miracles he wrought—and in how many ways he merited at the hands of the Virgin Mother of God. He built a Monastery for virgins at a place called Deilfa, and richly endowed it. He most ably refuted, and drove out of Spain, certain heretics, who were disseminating the heresy of Helvidius, which denied the perpetual Virginity of Mary, the Mother of God. His controversy on this subject is contained in the Book he wrote on the Virginity of our Lady; and she herself rewarded the zeal of her servant by a miracle. Ildephonsus having gone down, during the night, to assist at Matins for the Feast of our Lady's Expectation, they who accompanied him, had no sooner reached the threshold of the

Church, than they beheld a dazzling light inside, at which they were seized with fear, and withdrew. The Saint fearlessly entered and advanced to the altar, where he beheld the Blessed Virgin ; he fell on his knees before her, and received from her a vestment, in which to offer up the Holy Sacrifice.

que vestem, qua in Sacrificiis uteretur, accepit.

On another occasion, when the Clergy and a great concourse of people were assembled for the feast of St. Leocadia, and Ildephonsus was kneeling at the Saint's tomb, praying—the tomb suddenly opened, and St. Leocadia came forth. She then spoke of the great things done by Ildephonsus in honour of the Mother of God, and said, in the presence and hearing of the whole assembly : "O Ildephonsus ! our Lady, the "Queen of heaven, has gained "a triumph through thee." As she was retreating from the spot, Ildephonsus seized the sword of King Receswind, who happened to be there, and cut off a portion of the veil, which Leocadia wore on her head. He, with much solemnity and ceremony, placed both it and the King's sword in the treasury of the Church, where they are kept to this day.

Cum etiam dies Leocadiæ festus ageretur, et Clerus frequensque populus convenisset, Ildefonsus ad sepulchrum Virginis accedens, flexit genibus orabat ; et ecce reserato repente sarcophago, Leocadia sanctissima prodiit ; videntibusque cunctis, et audientibus, Ildefonsi merita de Virgine Maria commendavit, dicens : O Ildefonse, per te vivit Domina mea, quæ cœli culmina tenet. Illa vero recedente, Ildefonsus, arrepto Recesvinthi, qui forte tunc aderat, gladiolo, velaminis partem, quo caput Leocadiæ tegebatur, resecuit, eamque cum regio simul cultro celebri pompa in sacrarium intulit, ubi usque hodie servatur.

He has left several eloquent writings, some of which he never finished, owing to the many troubles and occupations, which engrossed his time. He at length made a happy death, after being

Scripsit multa luculentiori sermone, sed variis molestiarum occupationibus impeditus, aliqua imperfecta reliquit. Obiit tandem feliciter, cum sedisset in Episcopatu annos novem

menses duos; sepultusque est in Basilica Leocadiæ, circa annum Domini sexcentesimum sexagesimum septimum, Recesvintho in Hispania regnante. Cujus corpus in generali a Sarracenis Hispaniarum occupatione, in civitatem Zamorensem translatum est, et in Ecclesia beati Petri honorifice quiescens, magna illius populi religione colitur.

Bishop nine years and two months; and was buried in the Basilica of Saint Leocadia, about the year of our Lord 667, Receswind being then King of Spain. During the general occupation of the kingdom by the Moors, his relics were translated to the city of Zamora, and placed in the Church of Saint Peter, where they are honoured with much devotion by the inhabitants.

We salute thee with devout hearts, O holy Pontiff! who standest pre-eminent in thy love of the Mother of God, even in that glorious Spain, where her honour has had such brave defenders. Come, and take thy place near the Crib of Jesus, where this incomparable Mother is watching over this Babe, who, being both her God and her Son, consecrated her virginity, but did not impair it.[1] Pray for us to her, and remind her that she is our Mother also. Ask her to receive the hymns we sing in her honour, and to bless the offering we make of our hearts to her divine Son. That our prayer may find a readier welcome from this august Queen, we will make use of thy own words, O holy Doctor of Mary's Virginity; and thus will we speak to her:

"I come to thee, the sole Virgin-Mother of God; "I prostrate myself before thee, the sole co-operatrix "of the Incarnation of my God; I humble myself "before thee, that wast alone found worthy to be the "Mother of my Lord; I pray to thee, the Hand-"maid, unlike all others, of thy Son, that thou obtain "for me the forgiveness of my sins, that thou procure "for me the being cleansed from my evil deeds, that "thou get me a love of thy grand glory, that thou

[1] *Non minuit, sed sacravit.* Prayer of the Church, on the Feast of the Nativity of Mary, September 8th.

reveal unto me the exceeding sweetness of thy Jesus, that thou grant me to proclaim and defend the purity of our holy Faith. Grant, that I may cling to my God and to thee, and be faithful to thy Son and to thee—to him as my Creator, to thee as Mother of my Creator; to him as the Lord of hosts, to thee as the Handmaid of the Lord of all; to him as God, to thee as Mother of God; to him as my Redeemer, to thee as the instrument of my redemption.

"He became the price of my ransom, but he became so by his becoming incarnate from thy flesh. He assumed a mortal Body, but he took it from thine, and with this his sacred Body he blotted out my sins. My own human nature, which he took to his kingdom, and set it, above the Angels, on the right hand of his Father, he took from thy pure flesh and blood, when he humbled himself and was made Man.

"I, then, am thy servant, O Mary! because thy Son is my Lord. Thou art our Lady, because thou art the Handmaid of our Lord. I am the servant of the Handmaid of my Lord, because thou, that art our Lady, wast made Mother of my Lord. I pray thee, I fervently pray thee, O Holy Virgin! that I may receive Jesus by that Holy Spirit, by whom thou didst become Mother of Jesus. May I be made to know Jesus by that Holy Spirit, by whom thou didst know, and possess, and bring forth, Jesus. May I speak of Jesus in that same Holy Spirit, in whom thou didst confess thyself the Handmaid of the Lord. May I love Jesus in that same Holy Ghost, in whom thou adorest him as thy God, and gazest upon him as thy Son. And may I obey this thy Jesus as faithfully, as he himself, though God, *was subject* to thee and to Joseph."[1]

[1] St. Ildephonsus, *On the perpetual Virginity of Mary*, ch. xii.

JANUARY 24.

SAINT TIMOTHY,

BISHOP AND MARTYR.

BEFORE giving thanks to God for the miraculous Conversion of the Apostle of the Gentiles, the Church assembles us together for the Feast of his favourite Disciple. Timothy—the indefatigable companion of St. Paul—the friend to whom the great Apostle, a few days before shedding his blood for Christ, wrote his last Epistle—comes now to await his master's arrival at the Crib of the Emmanuel. He there meets John the Beloved Disciple, together with whom he bore the anxieties attendant on the government of the Church of Ephesus; Stephen, too, and the other Martyrs, welcome him, for he, also, bears a Martyr's palm in his hand. He presents to the august Mother of the Divine Babe the respectful homage of the Church of Ephesus, which Mary had sanctified by her presence, and which shares with the Church of Jerusalem the honour of having had Her as one of its number, who was not only, like the Apostles, the witness, but moreover, in her quality of Mother of God, the ineffable instrument of the salvation of mankind.

Let us now read, in the Office of the Church, the abridged account of the actions of this zealous disciple of the Apostles.

Timotheus, Lystris in Lycaonia natus ex patre

Timothy was born at Lystra, in Lycaonia. His father

vas a Gentile, and his mother Jewess. When the Apostle Paul came into those parts, Timothy was a follower of the hristian religion. The Apostle had heard much of his holy ife, and was thereby induced o take him as the companion f his travels: but, on account f the Jews, who had become onverts to the faith of Christ, nd were aware that the father f Timothy was a Gentile, he dministered to him the rite f circumcision. As soon as hey arrived at Ephesus, the postle ordained him Bishop f that Church.

The Apostle addressed two f his Epistles to him—one rom Laodicea, the other from Rome—to instruct him how to ischarge his pastoral office. He could not endure to see acrifice, which is due to God lone, offered to the idols of evils; and finding that the eople of Ephesus were offerng victims to Diana, on her estival, he strove to make hem desist from their impious tes. But they, turning upon im, stoned him. The Christans could not deliver him rom their hands, till he was ore dead than alive. They arried him to a mountain not r from the town, and there, n the ninth of the Calends February (January 24), he ept in the Lord.

Gentili et matre Judæa, christianam colebat religionem, cum in ea loca venit Paulus Apostolus. Qui fama commotus quæ de Timothei sanctitate percrebuerat, ipsum adhibuit socium suæ peregrinationis: sed propter Judæos, qui se ad Christum converterant, scientes Timothei patrem esse Gentilem, eum circumcidit. Cum igitur ambo Ephesum venissent, ibi ordinatus est Episcopus ab Apostolo, ut eam Ecclesiam gubernaret.

Ad quem Apostolus duas Epistolas scripsit, alteram Laodicea, alteram Roma: quibus in pastoralis officii cura confirmatus, cum sacrificium, quod uni Deo debetur, fieri dæmonum simulacris ferre non posset, populum Ephesinum Dianæ in ejus celebritate immolantem, ab illa impietate removere conatus, lapidibus obrutus est; ac pene mortuus a christianis ereptus, et in montem oppido vicinum delatus, nono kalendas Februarii obdormivit in Domino.

The Greek Church celebrates the memory of St. imothy in her Menæa, from which we extract the llowing strophes.

DIE XXII. JANUARII.

Deisapiens Timothee, torrentem ingressus es deliciarum, et divinitus hausisti gnosim, ferventes imitatus amatores Christi, cujus nunc lætanter adiisti gloriam, contemplans Trinitatem splendidissimam et pacem placidissimam.

Deisapiens Timothee, frequentibus corporis debilitatibus et infirmitatibus corroboratus secundum mentem, erroris potentiam facile dissolvisti, Christi custoditus potestate, et prædicasti sublimiter divinissimum pacis nobis Evangelium.

Mundi fines tua nunc decantant miracula, Thaumaturge immortalis; miraculis etenim te Christus remunerans adornavit, propter ipsum tormenta perpessum, et pro morte tolerata immortali gloria et beatitudine donavit.

Effusa est, omnisancte, abundanter gratia e labiis tuis, et flumina dogmatum scaturire fecit Christi Ecclesiam irrigantia et centuplicem ferentia fructum, o Timothee, Christi præco, divine Apostole.

Mortificans tuæ membra carnis Verbo subjecisti; dans pejoris, beate Timothee, regimen meliori, passionibus dominatus es, et

O Timotheus! full of godly wisdom! thou didst enter into the torrent of delights, and drink in of the mysterious knowledge, imitating the fervent lovers of Christ, into whose glory thou hast now joyfully gone, contemplating the infinitely resplendent Trinity, and most tranquil peace.

O Timotheus! full of godly wisdom! thy frequent weaknesses and ailments of body gave thee strength of spirit; thou didst readily reduce to nought the power of error, for thou wast guarded by the power of Christ, and sublimely didst thou preach to us the most divine Gospel of peace.

The furthermost ends of the earth now sing thy miracles, Immortal Thaumaturgus! for Christ rewarding thee, adorned thee with the gift of miracles, because thou didst suffer torments for his sake; and he gave thee, for the death thou didst endure, glory and blessedness everlasting.

Most holy Saint! grace flowed in plenty from thy lips, and made the streams of dogma water the Church of Christ, and yield fruit a hundred-fold, O Timotheus! thou herald of Christ! thou Apostle of God!

Mortifying thy flesh, thou didst subject it to the Word: and making what is superior govern that which is inferior, O blessed Timotheus! thou

didst master thy passions, and unburden thy soul, and the harmony was established in thee which was taught by blessed Paul.

He, Paul, brilliant as the sun, sent thee forth as a shining ray, that thou mightest most brightly illumine the earth with a rich abundance of light, unto our direction and encouragement, O Timotheus, thou revealer of God!

O Timotheus! as a chariot of God, thou didst carry his divine name before impious tyrants, fearing not their cruelty, O thou beloved of God! for thou hadst clad thyself with Jesus' invincible strength.

O most blessed Timotheus! O divinely-gifted mind! O Apostle! thou hast received a glorious crown; thy brow has been girt with the diadem of the kingdom; and thou hast stood before the throne of thy Master, beautiful in glory, together with Paul, in the eternal tabernacles, O most blessed one!

animam alleviasti, Pauli documentis harmonice ordinatus.

Fulgurans quasi sol Paulus te misit quasi radium splendidum terram abundantiori lumine illuminantem lucidissime, Theophantes Timothee, ad directionem nostram et confirmationem.

Currus Dei apparuisti, Timothee, portans divinum nomen, ante impios tyrannos, Deograte, non timens istorum crudelitatem; tu enim invincibilem Salvatoris fortitudinem induisti.

Coronam gloriosam recepisti, Timothee omnibeate, divina mente prædite, Apostole, et diadema regni præcinxisti, et astitisti ante thronum magistri tui, cum Paulo decoratus in æternis tabernaculis, beatissime.

In thee, O holy Pontiff! we honour one of the disciples of the Apostles—one of the links which connect us immediately with Christ. Thou appearest to us all illumined by thy intercourse with Paul the great Doctor of the Gentiles. Another of his disciples, Dionysius the Areopagite, made thee the confidant of his sublime contemplations on the *Divine Names;* but, now, bathed in light eternal, thou thyself art contemplating the Sun of Justice, in the face-to-face vision. Intercede for us, who enjoy but a glimpse of his beauty through the veil of his

humiliations, that we may so love him, as to merit to see him, one day, in his glory. In order to lessen the pressure of *the corruptible body, which weigheth down the soul*,[1] thou didst subject thy outward man to so rigorous a penance, that St. Paul exhorted thee to moderate it: do thou assist us in our endeavours to reduce our flesh to obedience to the spirit. The Church reads without ceasing the counsels, which the Apostle gave to thee, and to all Pastors through thee, for the election and the conduct of the clergy: pray that the Church may be blessed with Bishops, Priests, and Deacons, endowed with all those qualifications, which he requires from the dispensers of the mysteries of God. Lastly, we beseech thee, who didst ascend to heaven decked with the aureola of martyrdom: encourage us who are also soldiers of Christ, that we may throw aside our cowardice, and win that kingdom, where our Emmanuel welcomes and crowns his elect for all eternity.

[1] Wisd. ix. 15.

JANUARY 25.

THE CONVERSION OF SAINT PAUL.

WE have already seen how the Gentiles, in the person of the Three Magi, offered their mystic gifts to the Divine Child of Bethlehem, and received from him, in return, the precious gifts of faith, hope, and charity. The harvest is ripe; it is time for the reaper to come. But, who is to be God's labourer? The Apostles of Christ are still living under the very shadow of mount Sion. All of them have received the mission to preach the gospel of salvation to the uttermost parts of the world; but not one among them has, as yet, received the special character of Apostle of the Gentiles. Peter, who had received *the Apostleship of Circumcision*,[1] is sent specially, as was Christ himself, *to the sheep that are lost of the house of Israel*.[2] And yet, as he is the Head and the Foundation, it belongs to him to *open the door of Faith to the Gentiles*;[3] which he solemnly does, by conferring Baptism on Cornelius, the Roman Centurion.

But the Church is to have one more Apostle—an Apostle for the Gentiles—and he is to be the fruit of the martyrdom and prayer of St. Stephen. Saul, a citizen of Tarsus, has not seen Christ in the flesh, and yet Christ alone can make an Apostle. It is, then, from heaven, where he reigns impassible and glorified, that Jesus will call Saul to be his disciple,

[1] Gal. ii. 8. [2] St. Matth. xv. 24. [3] Acts, xiv. 26.

just as, during the period of his active life, he called the fishermen of Genesareth to follow him and hearken to his teachings. The Son of God will raise Saul up to the third heaven, and there will reveal to him all his mysteries: and when Saul, having come down again to this earth, shall have *seen Peter*,[1] and compared *his Gospel* with that recognised by Peter[2]—he can say, in all truth, that he is *an Apostle of Christ Jesus*,[3] and that he has *done nothing less than the great Apostles*.[4]

It is on this glorious day of the Conversion of Saul, who is soon to change his name into *Paul*, that this great work is commenced. It is on this day, that is heard the Almighty voice which *breaketh the cedars of Libanus*,[5] and can make a persecuting Jew become first a Christian, and then an Apostle. This admirable transformation had been prophesied by Jacob, when, upon his death-bed, he unfolded, to each of his sons, the future of the tribe of which he was to be the father. Juda was to have the precedence of honour; from his royal race, was to be born the Redeemer, the Expected of nations. Benjamin's turn came; his glory is not to be compared with that of his brother Juda, and yet it was to be very great—for, from his tribe, is to be born Paul, the Apostle of the Gentile nations.

These are the words of the dying Prophet: *Benjamin, a ravenous wolf, in the morning shall eat the prey, and in the evening shall divide the spoil*.[6] Who, says an ancient writer,[7] is he, that *in the morning* of impetuous youth, goes like a *wolf*, in pursuit of the sheep of Christ, breathing threatenings and slaughter against them? Is it not Saul on

[1] Gal. i. 18.
[2] *Ibid.* ii. 2.
[3] Gal. i. 1, and frequently elsewhere.
[4] II. Cor. xi. 5.
[5] Ps. xxviii. 5.
[6] Gen. xlix. 27.
[7] These words are taken from a Sermon, which for a long time was thought to be St. Augustine's.

the road to Damascus, the bearer and doer of the high-priest's orders, and stained with the blood of Stephen, whom he has stoned by the hands of all those, over whose garments he kept watch? And he, who, *in the evening*, not only does not despoil, but, with a charitable and peaceful hand, breaks to the hungry the bread of life—is it not Paul, of the tribe of Benjamin, the Apostle of Christ, burning with zeal for his brethren, making himself all to all, and wishing even to be an anathema for their sakes?

Oh! the power of our dear Jesus! how wonderful! how irresistible! He wishes that the first worshippers at his Crib should be humble Shepherds—and he invites them by his Angels, whose sweet hymn was enough to lead these simple-hearted men to the Stable, where lies, in swaddling-clothes, He who is the hope of Israel. He would have the Gentile Princes, the Magi, do him homage—and bids to arise in the heavens a Star, whose mysterious apparition, joined to the interior speaking of the Holy Ghost, induces these *men of desire* to come from the far East, and lay, at the feet of an humble Babe, their riches and their hearts. When the time is come for forming the Apostolic College, he approaches the banks of the sea of Tiberias, and with this single word: *Follow me*, he draws after him such as he wishes to have as his Disciples. In the midst of all the humiliations of his Passion, he has but to look at the unfaithful Peter, and Peter is a penitent. To-day, it is from heaven that he evinces his power: all the mysteries of our redemption have been accomplished, and he wishes to show mankind, that he is the sole author and master of the Apostolate, and that his alliance with the Gentiles is now perfect:—he speaks; the sound of his reproach bursts like thunder over the head of this hot Pharisee, who is bent on annihilating the Church; he takes this heart of the Jew, and,

by his grace, turns it into the heart of the Apostle, the Vessel of election, the Paul who is afterwards to say of himself: *I live, not I, but Christ liveth in me.*[1]

The commemoration of this great event was to be a Feast in the Church, and it had a right to be kept as near as might be to the one which celebrates the martyrdom of St. Stephen, for Paul is the Proto-martyr's convert. The anniversary of his martyrdom would, of course, have to be solemnised at the summer-solstice; where, then, place the Feast of his Conversion if not near Christmas, and thus our own Apostle would be at Jesus' Crib, and Stephen's side? Moreover, the Magi could claim him, as being the conqueror of that Gentile-world, of which they were the first-fruits.

And lastly, it was necessary, in order to give the court of our Infant-King its full beauty, that the two Princes of the Church—the Apostle of the Jews, and the Apostle of the Gentiles—should stand close to the mystic Crib; Peter, with his Keys, and Paul, with his Sword. Bethlehem thus becomes the perfect figure of the Church, and the riches of this season of the Cycle are abundant beyond measure.

Let us borrow from the ancient Liturgies a suitable expression of our admiration of our Apostle's Conversion. The following Sequence, which belongs to the 10th century, is found in the old Missals of the Churches of Germany. It is full of mysterious allusions, which bear a certain grandeur of thought.

SEQUENCE.

Dixit Dominus: Ex Basan convertam, convertam in profundum maris.	The Lord said: I will turn him from Basan (*the land of barrenness*); I will turn him into the deep sea (*of my faith*).

[1] Gal. ii. 20.

What he said he did, when he prostrated Saul, and raised him up Paul,

By his Incarnate Word, by whom also he made the world.

It was whilst opposing this Word, that the Jew heard the voice : Saul, Saul, why persecutest thou me ?

I am Christ : it is hard for thee to kick against the goad.

The earth was moved at the presence of the Lord ; it trembled and then was at rest.

Paul, when he knew the Lord Jesus, believed, and ceased to persecute the Christians.

He became, O God, the tongue of thy faithful ones ; leaving thine enemies, he returned to thee.

For it is Paul, who, by the mouth of the Priests throughout the world, proclaims the commandments,

Teaching that the Crucified is no other than God, the Christ,

Who reigneth with the Father and the Holy Ghost ; and Paul is his witness.

By Paul, the Priests have ruminated the law and the Gospel ; and by these, as with two mill-stones, have pounded

And prepared every spiritual medicine, whereby the wounded are healed, and the hungry are fed.

O Jesus ! hear his prayers for us sinners ; turn to us ; give us life ;

Who didst turn Paul into a

Quod dixit et fecit, Saulum ut stravit, Paulum et statuit,

Per Verbum suum incarnatum, per quod fecit et sæcula.

Quod dum impugnat, audivit : Saule, Saule, quid me persequeris ?

Ego sum Christus : durum est tibi ut recalcitres stimulo.

A facie Domini mota est terra, contremuitque mox et quievit.

Dum cognito credidit Domino, Paulus persequi cessat Christianos.

Hic lingua tuorum est canum, ex inimicis ad te rediens, Deus ;

Dum Paulus in ore omnium sacerdotum jura dat præceptorum,

Docens crucifixum non esse alium præter Christum Deum,

Cum Patre qui regnat et Sancto Spiritu, cujus testis Paulus.

Hinc lingua sacerdotum, more canis dum perlinxit legis et Evangelii duos molares in his contrivit,

Corrosit universas species medicinarum, quibus curantur saucii, reficiuntur enutriendi.

Per quem conversus ad nos tu vivifices, Christe, peccatores :

Qui convertendis conver-

sum converteras Paulum, vas electum.

true convert, for the sake of all who are to return to thee, and didst make him the vessel of election.

Quo docente Deum, mare vidit et fugit, Jordanis conversus est retrorsum ;

When he preached God to men, the sea beheld and fled, the Jordan was turned back,

Quia turba gentium, rediens vitiorum profundo, Og rege Basan confuso,

Because the multitude of the nations, returning from the depths of sin, to the confusion of Og the King of Basan,

Te solum adorat Christum creatorem, quem et cognoscit in carne venisse redemptorem. Amen.

Now adore but thee, O Christ! their creator, whom they believe to have come, in the flesh, to redeem them. Amen.

The Roman-French Missals give us this beautiful Hymn of Adam of Saint-Victor.

SEQUENCE.

Corde, voce pulsa cœlos, Triumphale pange melos, Gentium Ecclesia.

Church of the Gentiles! sing with heart and voice thy hymn of triumph, and make the heavens echo.

Paulus Doctor gentium Consummavit stadium Triumphans in gloria.

Paul, the Doctor of the Gentiles, has finished his course, and triumphs in glory.

Hic Benjamin adolescens, Lupus rapax, præda vescens, Hostis est fidelium.

This is he that was the youthful Benjamin, the ravenous wolf, the devourer of the prey, the enemy of the Faithful.

Mane lupus, sed ovis vespere, Post tenebras lucente sidere, Docet Evangelium.

He was a wolf in the morning, but in the evening, a lamb. The night was past, the day-star rose, and he preaches the Gospel.

Hic mortis viam arripit, Quem vitæ via corripit, Dum Damascum graditur.

This is he that marched in the road of death, but was stayed, as he goes to Damascus, by Him who is the Way of Life.

Spirat minas, sed jam cedit ;

He had breathed forth threats, but at length he

yields; he prostrates, and obeys; he is made captive, and goes whither he is led.

He is sent to Ananias—the wolf to the lamb: his stormy heart is calm.

He receives the sacrament of the font; its saving waters turns the venom of his soul into the fragrance of love.

He becomes a sacred vessel, a vessel divine, a vessel that gives forth to men the sweet wine of the grace of doctrine.

He visits the synagogues, and proves the christian faith by unfolding the prophets.

He preaches the cross of Christ; and for that Cross' sake himself does bear the cross, dying a thousand deaths.

Yet dies not, but is a living victim, conquering every pain by unconquered courage.

He is set apart by God as the teacher of the Gentiles; and by the wisdom of God he overcomes the wise ones of the world.

Rapt to the third heaven, he sees the Father and Son in one substance.

The mighty Rome, and the learned Greece—both bow down their heads, and learn the Mysteries, and embrace the Faith of Christ.

The Cross triumphs! Then does Nero rage to see this Paul spreading the Faith by his preaching, and sentences him to die by the sword.

Thus disburthened from the flesh, Paul sees the true Sun, the Only Begotten of the Father.

Sed prostratus jam obedit;
Sed jam vinctus ducitur.

Ad Ananiam mittitur:
Lupus ad ovem trahitur;
Mens resedit effera.
Fontis subit sacramentum:
Mutat virus in pigmentum
Unda salutifera.
Vas sacratum, vas divinum,
Vas propinans dulce vinum
Doctrinalis gratiæ.

Synagogas circuit:
Christi fidem astruit
Prophetarum serie.
Verbum crucis protestatur:
Causa crucis cruciatur:
Mille modis moritur:
Sed perstat vivax hostia:
Et invicta constantia
Omnis pœna vincitur.
Segregatus docet gentes:
Mundi vincit sapientes
Dei sapientia.

Raptus ad cœlum tertium,
Videt Patrem et Filium
In una substantia.
Roma potens et docta Græcia
Præbet colla, discit mysteria:
Fides Christi proficit.
Crux triumphat: Nero sævit,
Quo docente, fides crevit,
Paulum ense conficit.

Sic exutus carnis molem
Paulus, videt verum Solem
Patris Unigenitum.

Lumen videt in lumine, Cujus vitemus numine Gehennalem gemitum. Amen.	He sees the Light in Light, by whose almighty power we shun the pains of hell. Amen.

The ancient Sacramentaries give us nothing upon the Conversion of St. Paul. We take the following Prayer and Preface from the Gallican Missal published by Dom Mabillon, under the title of *Missale Gothicum.*

PRAYER.

Deus qui Apostolum tuum Paulum insolentem contra Christiani nominis pietatem, cœlesti voce cum terrore perculsum, hodierna die Vocationis ejus, mentem cum nomine commutasti: et quem prius persecutorem metuebat Ecclesia: nunc cœlestium mandatorum lætatur se habere Doctorem: quemque ideo foris cæcasti, ut introrsus videntem faceres: cuique post tenebras crudelitatis ablatas, ad evocandas Gentes divinæ legis scientiam contulisti: sed et tertio naufragantem pro fide quam expugnaverat, jam devotum in elemento liquido fecisti vita incolumen. Sic nobis, quæsumus, ejus et mutationem et fidem colentibus, post cæcitatem peccatorum, fac te videre in cœlis, qui illuminasti Paulum in terris.	O God, who, by a voice from heaven, didst strike with terror thine Apostle Paul when raging against the holiness of the Christian religion, and, on this the day of his Vocation, didst change him both in his heart and his name: and him, whom the Church once dreaded as her persecutor, she now rejoices in having as her Teacher in the commandments of God: whom, also, thou didst strike with exterior blindness, that thou mightest give him interior sight: to whom, moreover, when the darkness of his cruelty was removed, thou didst give the knowledge of thy divine law, whereby he might call the Gentiles: and didst thrice deliver him from shipwreck, which he suffered for the Faith, saving this thy devoted servant from the waves of the sea: grant also to us, we beseech thee, who are solemnising both his conversion and his faith, that, after the blindness of our sins, we may be permitted to see Thee, in heaven, who didst enlighten Paul, here on earth.

PREFACE.

It is meet and just, yea it is right and just, that we should give thanks to thee, O Holy Lord, Almighty Father, Eternal God: who, to show that thou desirest to forgive all men their sins, didst win over the persecutor of thy Church with one word of thy calling, and straightways made the persecutor our teacher: for, he that had received epistles from others unto the destruction of the Churches, began to write his own unto their restoration; and who, to show that Saul had become Paul, did immediately, as a wise architect, lay the foundation, giving joy to thy holy Catholic Church, by becoming her builder after being her destroyer: and in such wise did he defend her, that he feared neither tortures nor very death, and became a Head of the Church after having crushed the members of the Church, delivering up the head of his own body, that he might be united with the Divine Head Christ, in all His members, by whom also he merited to be made a vessel of election, and received into the dwelling of his own heart this same Jesus Christ thy Son, our Lord.

Dignum et justum est; vere æquum et justum est: nos tibi gratias agere, Domine sancte, Pater omnipotens, æterne Deus: qui, ut ostenderes te omnium cupere indulgere peccatis, persecutorem Ecclesiæ tuæ, ad unum verbum tuæ vocationis lucratus es, et statim fecisti nobis ex persecutore doctorem: nam qui alienas epistolas, ad destructionem Ecclesiarum acceperat, cœpit suas ad restaurationem earum scribere; et ut seipsum Paulum factum ex Saulo monstraret, repente architectus sapiens, fundamentum posuit, ut sancta Ecclesia tua Catholica, eo ædificante, gauderet, a quo fuerat ante vastata; et tantus ejus defensor existeret, ut omnia supplicia corporis, et ipsam cædem corporis non timeret: nam factus est caput Ecclesiæ, qui membra Ecclesiæ conquassaverat: caput terreni corporis tradidit, ut Christum caput in suis omnibus membris acciperet, per quod etiam vas electionis esse meruit; qui eumdem Dominum nostrum Jesum Christum Filium tuum in sui pectoris habitationem suscepit.

We give thee thanks, O Jesus! who hast, this day, prostrated thine enemy by thy power, and raised him up again by thy mercy. Truly art thou the *Mighty*

God, and thy victories shall be praised by all creatures. How wonderful art thou, in thy plans for the world's salvation! Thou makest men thy associates in the work of the preaching of thy word, and in the dispensing of thy Mysteries; and, in order to make Paul worthy of such an honour, thou usest all the resources of thy grace. It pleased thee to make an Apostle of Stephen's murderer, that so thy sovereign power might be shown to the world, thy love of souls be evinced in its richest gratuitous generosity, and grace abound where sin had so abounded. Sweet Saviour! often visit us with this grace which converts the heart; for we desire to have the life of grace *abundantly,* and we feel that its very principle is often in danger within us. Convert us, as thou didst thine Apostle; and after having converted us, assist us; for, without thee, we can do nothing. Go before us, follow us, stand by our side; never leave us, but as thou hast given us the commencement, secure to us our perseverance to the end. Give us that christian wisdom, which will teach us how to acknowledge, with fear and love, that mysterious gift of grace, which no creature can merit, and to which, nevertheless, a creature's will may put an obstacle. We are captives: thou alone art master of the instrument, wherewith we can break our chains; thou puttest it into our hands, bidding us make use of it; so that our deliverance is thy work, not ours—but our captivity, if it continue, can only be attributed to our negligence and sloth. Give us, O Lord, this thy grace; and graciously receive the promise we now make, that we will render it fruitful by co-operating with it.

Assist us, thou holy Apostle of Jesus! to correspond with the merciful designs of God in our regard; obtain of him, for us, that we may be overcome by the sweetness of an Infant-God. His voice does not make itself heard; he does not blind us by the glare of his divine light; but this we know—he often com-

plains that we persecute him! Oh! that we could have the courage to say to him, with a heart honest like thine: *Lord! what wilt thou that we do?* He would answer, and tell us, to be simple, and to become little children, like himself—to recognise now, after so many Christmases of indifference, the love he shows us in this mystery of Bethlehem—to declare war against sin—to resist our evil inclinations—and to advance in virtue, by walking in his divine footsteps. Thou hast said, in one of thine Epistles: *If any man love not our Lord Jesus Christ, let him be anathema!*[1] Oh! teach us to know this dear Jesus more and more, that so we may grow in his love; and, by thy prayers, preserve us from that ingratitude which turns even the sweet Mysteries of this holy season into our own greater condemnation.

Glorious *Vessel of election!* pray for the conversion of sinners, who have forgotten their God. When on this earth, thou didst spend thyself for the salvation of souls; continue thy ministry, now that thou art reigning in heaven, and draw down, upon them that *persecute Jesus*, the graces which triumph over the hardest hearts. Apostle of the Gentiles! look with an eye of loving pity on so many nations, that are still sitting in the shadow of death. During thy mortal life, thou wast divided between two ardent desires—one, to be with Christ, the other, to remain longer on earth labouring for the salvation of immortal souls: now, that thou art united for ever with the Jesus thou didst preach to men, forget not the poor ones to whom their God is a stranger. Raise up in the Church apostolic men, who may continue thy work. Pray to our Lord that he bless their labours, and the blood of such among them as are Martyrs of zeal. Shield, with thy protection, the See of Peter, thy Brother-Apostle and thy Leader.

[1] I. Cor. xvi. 22.

Support the authority of the Church of Rome, which has inherited thy power, and looks upon thee as her second defence. May thy powerful intercession lead her enemies into humble submission, destroy schisms and heresies, and fill her Pastors with thy spirit, that, like thee, they may seek, not themselves, but solely and in all things the interests of our Lord Jesus Christ.

JANUARY 26.

SAINT POLYCARP,

BISHOP AND MARTYR.

AMIDST the sweetness he is enjoying from the contemplation of *the Word made Flesh*, John, the Beloved Disciple, beholds coming towards him his dear Polycarp, *the Angel of the Church of Smyrna*,[1] all resplendent with the glory of martyrdom. This venerable Saint has on his soul the fervent love that made him say, in the amphitheatre, when asked by the Proconsul to curse his Divine Master: "Six-and-"eighty years have I served Him, and he has never "done me any wrong—nay, he has laden me with "kindness. How could I blaspheme my King, who "has saved me?" After having suffered fire and the sword, he was admitted into the presence of this King, his Saviour, in reward for the eighty-six years of his faithful service, for the labours he had gone through in order to maintain faith and charity among his flock, and for the cruel death he endured.

He was a disciple of St. John the Evangelist, whom he imitated by zealously opposing the heretics, who were then striving to corrupt the faith. In obedience to the command of his holy Master,[2] he refused to hold intercourse with Marcion, the heresiarch, whom he called *the first-born of Satan*. This energetic adversary of the proud sect, that denied the mystery of the Incarnation, wrote an admirable

[1] Apoc. ii. 8. [2] II. St. John, i. 10.

Epistle to the Philippians, in which we find these words: *Whosoever confesses not that Jesus Christ came in the flesh, is an Antichrist.* Polycarp, then, had a right to the honour of standing near the Crib, in which the Son of God shows himself to us in all his loveliness, and clothed in flesh like unto our own. Let us honour this disciple of John, this friend of Ignatius, this Bishop of the Apostolic Age, whose praise was pronounced by Jesus Christ himself, in the Revelations of Patmos. Our Saviour said to him by the mouth of Saint John: *Be thou faithful unto death, and I will give thee the crown of life.*[1] Polycarp was faithful even unto death, and has received his crown; and whilst we are celebrating the coming of his King among us, he is one of the Saints who assist us to profit of the holy season.

The Church gives us a passage from St. Jerome's book, *On Ecclesiastical Writers*, in which there is contained the following short notice of our holy Martyr.

Polycarpus, Joannis Apostoli discipulus, et ab eo Smyrnæ Episcopus ordinatus, totius Asiæ princeps fuit; quippe qui nonnullos Apostolorum, et eorum qui viderant Dominum, magistros habuerit et viderit. Hic propter quasdam super die Paschæ quæstiones, sub Imperatore Antonino Pio, Ecclesiam in Urbe regente Aniceto, Romam venit: ubi plurimos credentium, Marcionis et Valentini persuasione deceptos, reduxit ad fidem. Cumque ei fortuito obviam fuisset Marcion, et diceret: Cognoscis nos? re-

Polycarp, a disciple of the Apostle John, who ordained him Bishop of Smyrna, was looked up to by all the Churches of Asia, inasmuch as he had not only known some of the Apostles, and those who had seen our Lord, but had been trained by them. He went to Rome, during the reign of the Emperor Antoninus Pius, and under the Pontificate of Anicetus, in order to have an answer to certain questions regarding Easter-Day. Whilst there, he brought back to the faith several Christians who had been misled by the teaching

[1] Apoc. ii. 10.

of Marcion and Valentine. Having, on a certain occasion, casually met Marcion, who said to him: "Dost thou "know us?" Polycarp replied: "Yes, I know thee as the first-"born of Satan." Some time after, under the reign of Marcus-Antoninus and Lucius Aurelius Commodus, in the fourth persecution after that under Nero, he was cited before the Proconsul of Smyrna, who condemned him to be burnt alive; which sentence was carried into effect in the amphitheatre, amidst the clamours of the whole people. He wrote an important Letter to the Philippians, which is still read in the Churches of Asia.

spondit: Cognosco primogenitum diaboli. Postea vero regnante Marco Antonino et Lucio Aurelio Commodo, quarta post Neronem persecutione, Smyrnæ sedente proconsule, et universo populo in amphitheatro adversus eum personante, igni traditus est. Scripsit ad Philippenses valde utilem epistolam, quæ usque hodie in Asiæ conventu legitur.

The Greek Church sings the praises of St. Polycarp in her Menæa, from which we extract the following passages.

DIE XXIII. FEBRUARII.

When the Fruit of the Virgin, and the Seed that is the germ of life, came on the earth, he produced thee, O Polycarp, as the grain of wheat, that nourishest the faithful with the word and teachings of piety, and trainest them to holiness by the glorious shedding of thy blood, and the odour of thy saintliness.

When Christ, the True Vine, was raised up pendent on the Tree of the Cross, then wast thou produced as one of his fruitful branches, that wast pruned with the knife of

Quando fructus ille Virginis, et semen germinans vitæ principium, in terram cecidit, tunc te Polycarpum spicam produxit, fideles nutrientem pietatis verbo et documentis, et eos sanctificantem divino certaminis sanguine et sanctitatis unguento.

Quando in ligno crucis vitis vera suspensa elevata est, tunc te fructuosum palmitem extendit, falce incisum venerandi martyrii, et tormentorum torculari agi-

tatum, cujus lætitiæ calicem cum fide libantes, o Pater, veneranda tua certamina glorificamus.

Charitatis uvam in anima vere coluisti, ô Pater sapiens, et tamquam vinum effudisti fidei verbum ; lætificans omnium fidelium mentes, et miraculorum demonstratus es immensum mare ; unde martyrum decus apparuisti, igne purificatus et lumine dignatus æterno, o Polycarpe : deprecare Christum Deum dare veniam peccatorum, nobis celebrantibus cum amore tuam sanctam commemorationem.

Honeste ambulans et filium lucis pacisque denuncians, noctis primogenitum revelasti Marcionem.

Firma ratione comburentem flammam supergressus es, o gloriose, quasi tres pueri qui fornacis ignem rore sedarunt, et in medio ignis incombustus permansisti clamans : Benedictus es, Deus patrum nostrorum.

Pie coluisti Christi mysticam culturam, et rationabilis victima ipse oblatus es Deo sacrificium acceptabile et optimum, omnino fructuosa victima, Polycarpe ter beate.

Supra crucem visus, et hierarchico ornamento diga venerable martyrdom, and wast put into the wine-press of torture. Drinking his Cup of gladness with faith, we glorify, O Father ! thy glorious combat.

Truly, O wise Father ! didst thou cherish in thy soul the growth of the vine of charity, and didst pour forth the wine of the word of faith. Thou didst gladden the hearts of all the Faithful, and wast like the boundless sea in thy miracles. Therefore, art thou the glory of Martyrs, O Polycarp ! for thou hast been purified by fire, and rewarded with light everlasting. Pray for us to Christ our God, that he grant pardon of our sins to us, who lovingly celebrate thy holy memory.

Walking in uprightness, and showing thyself a son of light and peace, thou didst unmask Marcion, the first-born of night.

O glorious Polycarp ! by thy undaunted soul thou didst overcome the burning fire, like unto the Three Children, who quenched the furnace with dew ; and in the midst of the flames, thou wast unconsumed, and didst cry out : Blessed art thou, O God of our Fathers !

Religiously didst thou cultivate the mystical garden of Christ, and thou thyself, the spiritual victim, wast offered to God an acceptable and perfect sacrifice, a victim *most fruitful*, O thrice blessed Polycarp !

Thou wast seen upon the cross, O Father ! and being

worthily clad with the pontifical robes, thou didst enter, by thine own blood, into the temple of God.

That thou, O holy Pontiff! mightest be presented to Christ, the Prince of Pastors, as the victim elect marked out by him, thou becamest the imitator of his passion, and art now a partaker of his glory, and the co-heir of his kingdom.

Thy Feast, with its blaze of glory, O Father! has risen, enlightening the souls of them that piously keep it, O heavenly man! and making them all partakers of thy supreme brightness, which we worthily magnify in our hymns, O wise Polycarp!

ne indutus, Pater, in templum Dei introisti proprio sanguine.

Archipastori Christo præsentandus, a Christo signatus quasi aries insignis, Hierophantes, imitator demonstratus es passionum ejus, et gloriæ effectus particeps, et regni ipsius cohæres.

Commemoratio tua ignifera exorta, o Pater, illuminat animas eorum qui illam pie perficiunt, o divine, et omnes participes tuæ divinæ illuminationis afficit, quam digne, o sapiens, in hymnis magnificamus.

How well didst thou bear out the full meaning of thy name, O Polycarp! for thou didst produce *many fruits* for thy Saviour, during thy six-and-eighty years spent in his service. The numerous souls won over to Christ, the virtues which adorned thy life, and thy life itself, which thou didst present to thy Lord in its full maturity—these were thy *fruits*. And what happiness was thine, to have received instruction from the Disciple that leaned upon Jesus' Breast! After being separated from him for more than sixty years, thou art united with him on this the day of thy martyrdom, and thy venerable master receives thee in a transport of joy. Thou adorest, with him, that Divine Babe, whose simplicity thou hadst imitated during life, and who was the single object of thy love. Ask of him, for us, that we, too, may be *Faithful unto death*.

Fertilise by thy prayers, now that thou art throned in heaven, the vineyard of the Church, which, when

on earth, thou didst cultivate by thy labours, and water with the blood of thy glorious martyrdom. Re-establish faith and unity in the Churches of Asia, which were founded by thy venerable hand. Hasten, by thy prayers, the destruction of that degrading slavery of Mahometanism, which has kept the East in bondage so long, because her once faithful children severed themselves from Rome, by the great schism of Byzantium. Pray for the Church of Lyons, which regards thee as its founder, through the ministry of thy disciple Pothinus, and takes itself so glorious a share in the apostolate of the Gentiles, by the Work of the Propagation of the Faith.

Watch over the purity of our holy Faith, and preserve us from being deceived by false teachers. The error which thou didst combat, and which teaches that all the mysteries of the Incarnation are but empty symbols, has risen up again in these our days. There are Marcions, even now, who would reduce all religion to myths; and they find some few followers; may thy powerful prayers rid the world of this remnant of so impious a doctrine. Thou didst pay homage to the Apostolic Chair, for thou, too, wouldst *see Peter*, and didst journey to Rome, in order to consult its Pontiff on questions regarding the interests of thy Church of Smyrna. Defend the rights of this august See, whence alone are derived both the jurisdiction of our Pastors, and the authoritive teachings of Faith. Pray for us, that we may spend the remaining days of this holy Season in the contemplation and the love of our new-born King. May this love, accompanied with purity of heart, draw down upon us the merciful blessings of our God, and, at length, after our course is run, obtain for us the *Crown of Life.*

THE SAME DAY.

SAINT PAULA, WIDOW.

THE noble and pious Widow, who left all the pomps of Rome, and bade adieu to her children, to lead a life of retirement in Bethlehem, comes before us to-day, as one of the Saints that have a special right to be near the Crib of the Infant Jesus. She was, during her life, irresistibly attracted to it, as to something far richer, in her eyes, than all the palaces of kings. There did she find her God, who had rendered himself poor for our sakes, and whose poverty she, in the days of her opulence, used to console by relieving the wants of the indigent. It was through her zeal, that several Monasteries were founded in the neighbourhood of the holy Cave, where the Word made Flesh first appeared to men. She spent her days in prayer, in works of penance and charity, and in the meditation of the Holy Scriptures, which she studied under the guidance of the great St. Jerome. It is a sight worthy of our admiration to behold these christian ladies and virgins filled with the sublime spirit of the gospel of Jesus Christ, whilst everything around them was corrupted by the grossest sensualism of pagan Rome. We find them retiring either to the deserts of Egypt, there to study the virtues of the Monks and Hermits, or to the Holy Land, there to venerate the scenes of our Lord's life. Paula is one of the foremost of these noble christian women; and it is with extreme regret, that we are obliged to omit the account of her

pilgrimage, given with so much spirit and unction by St. Jerome, in letters addressed to the illustrious virgin Eustochium, the daughter of St. Paula. We must limit ourselves to the following quotation, in which the Holy Doctor describes the arrival at Bethlehem.

"Having divided among the poor and her attendants what little money she had still remaining, "Paula left Jerusalem and proceeded to Bethlehem. "After paying a short visit to the tomb of Rachel, "which lies on the right hand of the road, she "arrived at the City she so much longed to see, and "she entered into the Grotto of our Lord. As soon "as she beheld the sacred spot wherein our Lady "sought shelter, and saw the stable *where the ox "knew his owner, and the ass his Master's crib*,[1] she "told me, with much emotion, that she saw, with "the eyes of her faith, the Infant wrapped in swaddling-clothes, and weeping in the manger; the "Magi adoring, the Star brightly shining over the "Stable, the Virgin-Mother, Joseph eager to render "her his service, the Shepherds arriving at mid-night, "the Innocents massacred, Herod enraged, and "Joseph and Mary fleeing into Egypt. Tears of joy "trickled down her cheeks, and she exclaimed: "'Hail, O Bethlehem! *house of bread*, wherein was "'born the Bread that came down from heaven! "'Hail, O Ephrata! *fertile land*, whose fruit is our "'very God. It is of thee, that the Prophet Micheas "'spoke, when he said: *Bethlehem, Ephrata! thou "'art not the least of the thousand cities of Juda, "'for out of thee shall come He, that is to be the "'Ruler in Israel, and his going forth is from the "'beginning, from the days of eternity.*[2] Yes, it "'was in thee that was born the Prince, who was "'begotten before the day-star, and whose birth in "'the bosom of the Father was before all ages. I, a

[1] Is. i. 3. [2] Mich. v. 2, quoted by St. Matt. ii. 6.

"'poor wretched sinner, even I have been permitted "'to kiss the Crib, wherein the Infant Saviour shed "'his first tears; I have been permitted to pray in "'that Cave, wherein the Virgin-Mother brought "'forth our Lord. Here, henceforth, will I rest, for "'this is the country of our Master. Here will I dwell, "'for our Lord chose it for his own dwelling-place.'"

We will now give the Lessons, read in the Proper of the Churches of Spain. They are mainly drawn up from the words of St. Jerome.

Paula, a Roman Lady, of a most noble Senatorial family, but still more noble by the holiness of her life, was married to Toxotius, of an equal noble race, and bore him five children. After her husband's death, she devoted her whole self to the service of God, and distributed her great wealth to the poor of Christ, but with so much charity, that she would go through the city in search of them, and (as St. Jerome relates of her) would count herself a loser, if any poor needy person were fed by any other than herself. This her zeal for the poor continued till her death, and she would sometimes say, that she longed to die as a poor mendicant, and to be buried in a borrowed winding-sheet. Certain dissensions having arisen between some of the Churches, under the pontificate of St. Damasus, several Bishops, both of the East and West, came to Rome. Paula gave hospitality to St. Epiphanius, Bishop of Salamina, in Cyprus. She, also, loaded Paulinus of An-

Paula matrona Romana e nobilissimorum Senatorum genere, sed vitæ sanctitate multo nobilior, mortuo Toxotio paris nobilitatis viro, cui quinque liberos ediderat, totam se ad Dominum convertit, et copiosas cœpit divitias in Christi pauperes tanto affectu erogare, ut eos tota urbe perquireret, et damnum putaret (ut de ea sanctus Hieronymus scribit), si quisquam debilis, et esuriens cibo sustentaretur alterius: quo in studio usque ad mortem perseverans, dicebat interdum, se id voti habere, ut mendicans moreretur, et in suo funere aliena sindone involveretur. Cum autem ob quasdam Ecclesiarum dissensiones, Orientis et Occidentis Episcopi Romam, sancto Damaso Pontifice, convenissent, sanctum Epiphanium, Salaminæ Cypri Episcopum, hospitio excepit, et Paulinum Antiochiæ omnibus charitatis officiis colere studuit; quorum accensa virtutibus, patriam

deserere et ad eremum pergere gestiebat. Quare Urbis frequentiam et ora laudantium fugere festinans, et parvulam Bethlehem Romæ præferre volens, tandem ad Portum Romanum navigatura descendit, fratre, propinquis, ac liberis persequentibus, et piam matrem materna charitate retinere cupientibus. Illa vero, quamvis viscera ejus dolore torquerentur, siccos ad cœlum tendebat oculos, et pietatem in filios pietate in Deum superans, nesciebat se matrem, ut Christi probaret ancillam.

Navi igitur conscensa cum Eustochia filia, quæ propositi et navigationis ejus comes erat, alis fidei sumptis, Hierosolymam, et sancta loca incredibili ardore videre cupiebat. Quare, cum Cyprum primum, deinde Seleuciam appulisset, in Syriam et Palæstinam venit, cujus cuncta sacra monumenta tanto studio, ac pietate circumivit, ut nisi ad reliqua festinaret, a primis non posset abduci. Denique Bethlehem substitit mansura perpetuo; ubi structis quatuor monasteriis, uno tioch with every sort of kindness. Their virtues made such an impression upon her, that she determined upon leaving her country, and spending the rest of her days in the desert. She therefore, without delay, fled from the noise and bustle of the City, and from the flattery of admirers; and preferring the humble Bethlehem to Rome, she set out for Porto, and there embarked for Palestine. Her brother, relatives, and children, did their utmost to dissuade her from her resolution, and made use of every argument that could weigh with a mother's heart. But she, whilst feeling all the keenness of sorrow, raised her tearless eyes to heaven, and conquered, by her love for God, the love that would have kept her with her children. She was a mother; but she was also the handmaid of Christ, and that was before all else.

Having, therefore, embarked, accompanied by her daughter Eustochium, who had imitated her in her holy purpose, she set sail, longing, with all the ardour of faith and love, to visit Jerusalem and the Holy Places. After touching at Cyprus, and Selucia, she landed at Syria and Palestine, visiting each hallowed spot with so much joy and devotion, that nothing less than the resolution of seeing the others could have torn her from it. Having, at length, reached Bethlehem, there she remained, and built four Monasteries;

one for men, over which St. Jerome presided, and the three others for women. The remainder of her life was spent in Bethlehem, in the exercises of the most admirable sanctity. Humility was her favourite virtue. Her meekness was extraordinary, as also was her love for the poor. She was calumniated by certain envious tongues, and was tried by numerous crosses; but she bore all with invincible patience and forbearance. She was slow to speak, and swift to hear. She knew the Sacred Scriptures by heart, for she was most assiduous in reading both the Old and New Testament. She applied herself to the study of Hebrew, which she so perfectly mastered, that she used to sing the Psalms in that language, and spoke it as though it had been her native tongue. She slept on a haircloth thrown on the floor, and even such sleep as this was interrupted by such long and frequent prayers, that it seemed as though her nights were prayer rather than sleep. Even when suffering the most violent fever, she would not allow herself anything that could make her bed less comfortless. Her abstinence was so great, that it bordered on imprudence. She added to the weakness of her frame by severe fasting and hard work. Excepting the Feast-days, she would scarcely allow herself a drop of oil with her food. No argument could induce her to take wine as a means for re-

virorum, quod sanctus Hieronymus gubernaturus suscepit, aliis virginum, reliquum vitæ iter admirabili sanctitate confecit. Humilitatis virtus in ea maxime enituit: nihil ea clementius: nihil erga humiles blandius fuit. Invidorum calumnias, et sæculi varias tentationes summa patientia et mansuetudine toleravit. Tarda erat ad loquendum, et velox ad audiendum. Sanctas Scripturas tenebat memoriter, et Vetus ac Novum Testamentum assidue perlegebat. Hebræam linguam discere voluit, et consecuta est ita, ut psalmos hebraïce caneret, et illum, quasi nativum, personaret. Super durissimam humum, stratis ciliciolis, quiescebat, si tamen quies dicenda est, quæ jugibus pene orationibus dies noctesque jungebat. Mollia, etiam in gravissima febre, lectuli strata non habuit. Tantæ autem continentiæ fuit, ut prope mensuram excederet, et debilitatem corporis nimiis jejuniis, ac labore contraheret: exceptisque diebus festis, vix oleum in cibo caperet. Neque adduci ullo modo potuit, ut ad vires corporis reficiendas vino uteretur. Ægrotantes miris obsequiis ac ministeriis confovebat: cumque aliis languentibus large præberet omnia, si quando ipsa ægrotasset, sibi non indulgebat: et in eo inæqualis videbatur, quod

in aliis clementiam, in se duritiam commutabat.

storing her to strength. It would be difficult to describe the tender care wherewith she nursed the sick; she lavished upon them whatever she had, whilst to herself, when in sickness, she allowed no indulgence; so that she had two measures; one of commiseration for others, and one of severity towards herself.

Tandem cum in gravissimam valetudinem incidisset, ac mortem adesse sentiret, et frigente alia parte corporis, animæ tepor in solo pectore palpitaret, quasi ad suos pergeret, alienosque desereret, illos versiculos usque ad expirationem animæ repetebat: Domine, dilexi decorem domus tuæ, et locum habitationis gloriæ tuæ; et, Quam dilecta tabernacula tua, Domine virtutum; concupiscit et deficit anima mea in atria Domini: digitoque crucis signum in labiis imprimens, sanctissimam animam Deo reddidit, septimo Kalendas Februarii, ætatis suæ anno quinquagesimo sexto. Translataque Episcoporum manibus in Ecclesiam Speluncæ, tota ad funus ejus Palæstinarum urbium turba concurrente, monachorum, virginum, viduarum et pauperum, qui ad exemplum Dorcadis, vestes ab ea præbitas ostendebant: triduo post subter Ecclesiam juxta Specum Domini condita est.

At length, she fell into a dangerous sickness, and saw that her death was approaching. A chill was over her whole body, her heart alone retaining a spark of life. Then, as though she were going to her home, and was leaving a place of banishment, she ceased not, until she breathed forth her soul, to repeat these verses of the Psalm: "O Lord! "I have loved the beauty of thy "house, and the place where "thy glory dwelleth. How "lovely are thy tabernacles, O "Lord of Hosts! My soul "longeth and fainteth for the "courts of the Lord." Signing her lips with the sign of the cross, she yielded her most holy soul to her God, on the seventh of the Calends of February (January 26th), in the fifty-sixth year of her age. Her remains were carried by Bishops into the Church of the Holy Cave. From all the towns of Palestine, there came to her funeral a multitude of monks, virgins, widows, and poor, who, as at the death of Dorcas, showed the garments she had given them. On the third day, she was buried under the Church, close to the Grotto of our Lord.

Thou didst love the Crib of thy Lord, O generous-hearted Paula! Thou didst prefer the humble Grotto of Bethlehem to all the riches of Rome; and Jesus, to reward thy love and the sacrifice thou didst make for him, has united thee to himself for eternity. May we learn, from thy example, to go in search of the Infant Jesus, and to relish the mysteries of his divine Birth. May we break down every obstacle, whensoever he calls us to himself. May he mercifully teach us to acknowledge the rights he has acquired over us by the sacrifices he made for our sakes, and be, thereby, disposed to give him whatsoever he may ask at our hands. May thy eagerness to sacrifice the strongest affections of thy heart, in order that thou mightest be united to him alone, animate us to moderate and regulate ours. May thy prayers help us to keep our hearts faithful to Him who made them, and ready, at all times, to follow him in the path to which he may call us. May we stand on our guard against that spirit of the world, which is ever seeking to enter into a compact with Christianity, and by calling into question the Counsels of our Lord, to deny even the obligation of all men to obey his Precepts. May the light of the Holy Ghost shine upon us, and the love of Jesus inflame our hearts; then shall we understand the conduct of the Saints. Their examples may, indeed, make us feel ashamed at our weakness, but they will also bring light to our soul, and will encourage us to fulfil those duties which God puts upon us, nor will self-love be able to cheat us into tepidity.

Pray for the Church of Syria, which thou didst sanctify by thy virtues. May she return to unity of faith, and so regain peace. Watch over the sanctuaries of the Holy Land, desecrated more by the presence and the sacrileges of heretics, than by the pillages of the Pagans. May Jerusalem be liberated by thy prayers, and Bethlehem be saved from insult:

may the Sacrifice, which taketh away the sins of the world, no longer be offered by unworthy and schismatical Priests on the very spot where our Emmanuel was born. Protect the Pilgrims, who, after thine example, visit the Holy Places, where were achieved the Mysteries of our Redemption. Excite throughout Christendom a love of the Holy Land, which our fathers won from the infidels by their arms; and may we be inflamed in the love of Jesus, by following devoutly the Stations he marked for us in his sacred Passion.

JANUARY 27.

SAINT JOHN CHRYSOSTOM,

BISHOP AND DOCTOR OF THE CHURCH.

BEFORE our Emmanuel came upon this our earth, men were as sheep without a shepherd; the flock was scattered, and the human race was hastening on to perdition. Jesus would, therefore, not only be the Lamb that was to be slain for our sins; he made himself, moreover, a Shepherd, that so he might bring us all back to the divine fold. But, as he had to leave us when he ascended into heaven, he has provided for the wants of his sheep, by providing us with a succession of Pastors, who should, in his name, feed the flock, even to the end of the world. Now, instruction, which is the light of life, is what the flock of Christ needs above all other things; and therefore our Emmanuel required that the Pastors of his Church should also be Doctors of sacred science. The Pastor owes two things to his people; namely, the Word of God, and the Sacraments. He is under the obligation of dispensing, personally, and unceasingly, this twofold nourishment to his flock, and of laying down his very life, if needed, in the fulfilment of a duty, on which rests the whole work of the world's salvation.

But, since the disciple is not above his Master, the Pastors and Doctors of the christian people, if they are faithful in the discharge of their duties, are sure to be hated by the enemies of God; for they cannot

spread the Kingdom of Christ, without, at the same time, taking from the power of Satan. Hence it is, that the history of the Church is filled with the persecutions endured by her Pastors and Doctors, who continued the ministry of zeal and charity begun by Christ upon the earth. These contests have been threefold, and gave occasion to three admirable victories.

The Pastors and Doctors of the Church have had to struggle with Paganism, which sought, by inflicting tortures and death, to oppose the preaching of the law of Christ. It was this sort of persecution which gave the Church such Saints as those whom we celebrate during this Season of Christmas—Polycarp, Ignatius, Fabian, Marcellus, Hyginus, and Telesphorus.

When the era of Persecution was over, the Pastors and Doctors of the christian people had to engage with enemies of another kind. Kings and Princes became children of the Church, and then sought to make her their own slave. They imagined that it would serve their political interests to interfere with the liberty of the Word of God, which, like the light of the sun, was intended to be carried, without hindrance, throughout the whole earth. They usurped the priestly power, as did the Pagan Cæsars, and presumed to set limits to the administration of those sources of life, which become corrupt as soon as they are touched by a profane hand. This usurpation gave rise to an incessant contest between the temporal and spiritual powers, and produced a second class of Martyrs. God has glorified his Church during this long period of struggle, and has given her, from time to time, a brave defender of ecclesiastical Liberty. We have met two of these champions of the Word and the holy ministry, during our Christmastide—Thomas of Canterbury, and Hilary of Poitiers.

But there is a third sort of battle in which the Pastors and Doctors of the flock of Christ have had to fight—it is the battle with the world and its vices. It began when Christianity began, and will continue to the day of Judgment. It was their courage in this battle, that made so many saintly Prelates be hated for the name of Jesus Christ. Neither their charity, nor their services to mankind, nor their humility, nor their meekness, protected them from ingratitude, spleen, calumny, and persecution. And, what was their offence? They had been faithful in their duty of preaching the doctrines of their Divine Master, of encouraging virtue, and of chiding the sins of men. The amiable Francis of Sales was as much disliked and even hated by bad men, as was John Chrysostom himself, whose triumph gladdens the Church to-day, and who stands near the Crib of his Lord, as one of the most illustrious Martyrs of pastoral duty courageously discharged.

Fervent in the service of his Saviour, even to the observance of the divine Counsels, (for he had embraced the monastic life,) this *golden-mouthed* Preacher made no other use of his wonderful gift of eloquence than that of urging men to the observance of the virtues taught in the Gospel, and of reproving every vice. Satan sought to have his revenge against our Saint, by raising him many enemies. Among these, were an Empress, whose vanities and sins he had rebuked; men in power, whose wickedness he had held up to notice; women of influence, who would have him preach a morality more in accordance with their own depravity; a Bishop of Alexandria, and certain Prelates of the Court, who were jealous of his virtues, and still more so of his reputation. He is exceedingly loved by his people—but, neither that nor his great virtues protect him from persecution. He whose eloquence had enraptured the people of Antioch, and won for him the enthusiastic admira-

tion of the citizens of Constantinople, was deposed in a council convened for the purpose, his name was ordered to be cancelled from the diptychs of the Altar, notwithstanding the energetic protest of the Roman Pontiff; and, at length, he was condemned to exile, and died on the way, worn out by the hardships and fatigues he had to go through.

But, this Pastor, this Doctor, was not vanquished. He said, in the midst of all his persecutions, *Wo is unto me if I preach not the Gospel!*[1] He made use, too, of those other words of the great Apostle: *The word of God is not bound.*[2] The Church triumphed in him; she was more glorified and more consoled by the unflinching courage of Chrysostom, who was led into captivity for having preached the Gospel of Christ, than she had been by the success achieved by his eloquence, an eloquence which Libanius was heard to covet for his pagan Orators. Let us hearken to the thrilling words of Chrysostom, which he addressed to the Faithful immediately before his last banishment. He had been sent into exile once before; but a terrific earthquake happening immediately after his departure, and which was looked upon as sent by heaven to punish the authors of so crying an injustice—the Empress herself went, with tears in her eyes, to ask the Emperor to recall him. Accordingly, he was permitted to return. Shortly after, fresh occasions were sought for, and John is again sentenced to exile. He receives the intimation with all the calmness of a Saint, who knows that the whole Church is on his side. Let us study this glorious model of a Bishop trained in the school of our Jesus, who is, as the Apostle calls him, *the Shepherd and Bishop of our souls.*[3]

"Many are the waves, and threatening are the "storms, which surround me; but I fear them not;

[1] I. Cor. ix. 16. [2] II. Tim. ii. 9. [3] I. St. Pet. ii. 25.

"for I am standing on the Rock. Let the sea roar; "it cannot wash away the Rock: Let the billows "mount as they will; they cannot sink the bark of "our Lord Jesus Christ. And tell me, what would "you have me fear? Death? *To me, to live is "Christ; and to die, is gain.*[1] Exile? *The earth "is the Lord's, and the fulness thereof.*[2] Confiscation "of my goods? *We brought nothing into this world; "and, certainly, we can carry nothing out.*[3] No— "the evils of this world are contemptible, and its "goods deserve but to be laughed at. I fear not "poverty, I desire not riches; I neither fear to die, "nor wish to live, save for your advantage sake. "Your interest alone induces me to speak of these "things, and to ask of you, by the love you bear me, "to take courage.

"For, no one can separate us; no human power "can part what God has united. It is said of "husband and wife: *Wherefore, a man shall leave "father and mother, and shall cleave to his wife; "and they shall be two in one flesh.*[4] *There- "fore, what God hath joined together, let no man "put asunder.*[5] Thou canst not, O man, dissolve "the nuptial tie — how hopest thou to divide the "Church of God? It is she whom thou attackest, "because thou canst not reach him whom thou fain "wouldst strike. Thou makest me more glorious, "and thou but wastest thy strength in warring against "me, for *it is hard for thee to kick against the* sharp "*goad.*[6] Thou canst not blunt its point, and thou "makest thine own foot bleed, just as the billows, "when they dash against the rock, fall back mere "empty froth.

"Believe me, O man, there is no power like the "power of the Church. Cease thy battling, lest thou

[1] Phil. i. 21.
[2] Ps. xxiii. 1.
[3] I. Tim. vi. 7.
[4] Gen. ii. 24.
[5] St. Matth. xix. 6.
[6] Acts, ix. 6.

"lose thy strength; wage not war with heaven. When "it is with man thou warrest, thou mayest win, or "lose; but when thy fighting is against the Church, "it is impossible thou shouldst conquer, for God is "above all in strength. *Do we provoke the Lord to "jealousy? Are we stronger than he?*[1] God founded, "God gave firmness: who shall be so bold as to at- "tempt to pull down? Knowest thou not his power? "*He looketh upon the earth, and maketh it tremble;*[2] "he gives his order, and that which trembled is made "firm again. If he made firm the City after an earth- "quake had shaken it, how much more could he not "give firmness to the Church? The Church is stronger "than heaven itself: *Heaven and earth shall pass, "but my words shall not pass.*[3] What *words? Thou "art Peter; and upon this Rock will I build my "Church, and the gates of hell shall not prevail "against it.*[4]

"If thou wilt not believe his word, believe facts. "How many tyrants have sought to crush the Church? "They had their gridirons, and fiery furnaces, and "wild beasts, and swords—and all failed. Where are "those enemies now? Buried and forgotten. And "the Church? Brighter than the sun. All *they* had "is now past; but *her* riches are immortal. If the "Christians conquered, when they were but few "in number; canst thou hope to vanquish them, "now that the whole earth is filled with the holy "religion? *Heaven and earth shall pass, but my "words shall not pass.* Wonder not at it; for the "Church is dearer unto God, than the very heavens. "He took flesh not from heaven, but from his Church "on earth; and heaven is for the Church, not the "Church for heaven.

"Be not troubled at what has happened. I ask "this favour of you—be firm in your faith. Have

[1] I. Cor. x. 22.
[2] Ps. ciii. 32.
[3] St. Matth. xxiv. 35.
[4] *Ibid.* xvi. 18.

"you not observed, that, when Peter was walking on "the waters, and began to fear, he was in danger of "sinking, not because the sea was rough, but because "his faith was weak? Have I been raised to this "dignity by human intrigue? Was it man that "brought me to it, or can man now depose me? I "say not this from arrogance or boasting; God forbid! "I say it from the desire of calming your trouble.

"The devil no sooner saw that your City was "tranquillised, than he plotted how he might dis- "turb the Church. Thou wicked and most impious "spirit! thou couldst not throw down the walls of a "City; and thinkest thou thou canst make the "Church fall? Does the Church consist of walls? "The Church consists of the multitude of the Faith- "ful. Look at her pillars, and see how solid they "are, fastened, not by iron, but by faith. Not only "is the great multitude itself more vehement than "fire, but even one single Christian would conquer "thee. Hast thou forgotten the wounds thou re- "ceivedst from the Martyrs? Oftentimes the com- "batant was a tender maiden; delicate as a flower, "yet firmer than a rock. Thou didst mangle her "flesh, but her faith was proof against all thy tor- "tures. Her blood fell as nature felt the wounds, "but her faith fell not; her body was torn, but her "manly soul flinched not; what was material was "spoilt, what was spiritual was untouched. Thou "couldst not vanquish one woman; and yet thou "hopest to vanquish a whole people? Hast thou "not heard these words of the Lord: *Where there "are two or three gathered together in my name, "there am I in the midst of them*?[1] And thinkest "thou, he will not be in the midst of a numerous "people, united together by the ties of charity?

"I have his pledge, and on that I trust, not on my

[1] St. Matth. xviii. 20.

"own strength. I have his written promise. That "is my staff, and my guarantee, and my tranquil "port. What matters it to me if the whole world be "upset—have I not his written word? have I not his "letters? There is my rampart and there my defence. "What letters? *I am with you all days, even to the "consummation of the world.*[1] Christ is with me— "of whom shall I be afraid? Though stormy billows "should rise up against me, though the sea should "open to swallow me, though the wrath of kings "should be enkindled against me—I will heed them "no more, than if they were so many spider's webs. "Had not my love for you kept me, I would have "started this very day on my exile, for this is my "constant prayer: '*O Lord! thy will be done*;'[2] I "'will do *thy* will; not what such or such an one "'may will, but what *thou* willest.' This is my "tower of strength, this is my firm rock, this is my "trusty staff. If God will that I go, I will go. If "he will me to remain here, I will give him thanks. "Yea, whithersoever he wills me to go, I will bless "his holy name."[3]

What humility and courage in this saintly minister of Christ! What a consolation for the Church when God sends her men like this! He has given four to the Eastern Church: Athanasius, Gregory of Nazianzum, Basil, and Chrysostom. In spite of the immense dangers to which faith was exposed during the age in which they lived, these four Holy Doctors, by their sanctity, learning, and courage, kept it alive among the people. Athanasius and Gregory appear to us in that period of the Ecclesiastical Year, when the Church is radiant with her Easter joy, and celebrates the Resurrection of her Divine Spouse. Basil's feast gladdens us in the season of Pentecost, when the Church is filled with the gifts of the

[1] St. Matth. xxviii. 20. [2] *Ibid.* vi. 10. [3] *Homily before his exile.*

Holy Ghost. Chrysostom comes at Christmastide, and adds to the joy of the dear Mystery of Bethlehem. Let us, the favoured children of the Latin Church, which alone has preserved the primitive faith, because Peter is with her—let us honour these four faithful guardians of Tradition: let us, to-day, pay the homage of our devotion to Chrysostom, the Doctor of the universal Church, the conqueror of the world, the dauntless Pastor, the successor of the Martyrs, the Preacher by excellence, the admirer of St. Paul, and the fervent imitator of our Lord Jesus Christ.

The Roman Church, in the Lessons of to-day's Office, thus speaks the praises of our Saint.

John, surnamed *Chrysostom* on account of his golden eloquence, was born at Antioch. Having gone through the study of the law and the profane sciences, he applied himself, with extraordinary application and success, to the study of the Sacred Scriptures. Having been admitted to holy orders, and made a Priest of the Church at Antioch, he was appointed Bishop of Constantinople, after the death of Nectarius, by the express wish of the Emperor Arcadius. No sooner had he entered upon the pastoral charge, than he began to inveigh against the licentious lives led by the rich. This his courageous preaching procured him many enemies. He likewise gave great offence to the Empress Eudoxia, because he had reproved her for having appropriated to herself the money belonging to a widow,

Joannes Antiochenus, propter aureum eloquentiæ flumen cognomento Chrysostomus, a forensibus et sæcularibus studiis ad divinas Litteras summa cum ingenii et industriæ laude se contulit. Itaque sacris initiatus, ac Presbyter Antiochenæ Ecclesiæ factus, mortuo Nectario, Arcadii Imperatoris opera, invitus Constantinopolitanæ Ecclesiæ præficitur: quo suscepto pastorali munere, depravatos mores, et nobiliorum hominum vivendi licentiam vehementius objurgare cœpit. Qua ex libertate magnam multorum subiit invidiam. Apud Eudoxiam etiam, quod eam propter Callitropæ viduæ pecuniam, et alterius viduæ agrum reprehendisset, graviter offendit.

Quare aliquot Episcoporum acto Chalcedone conventu, quo ipse vocatus ire noluit, quod nec legitimum concilium, nec publicum esse diceret, nitente in primis ipsa contra Chrysostomum Eudoxia, ejicitur in exilium: sed paulo post propter ejus desiderium, seditione populi facta, admirabili civitatis plausu ab exilio revocatur. Verum cum perditos mores increpare non desisteret, et ad argenteam Eudoxiæ statuam in foro Sanctæ Sophiæ ludos fieri prohiberet: conspiratione inimicorum Episcoporum iterum exulare cogitur, viduis et egentibus communis parentis ejectionem lugentibus. In exilio Chrysostomum incredibile est et quanta mala perpessus sit, et quam multos ad Jesu Christi fidem converterit.

Verum dum Concilio Romæ habito, decreto Innocentii Primi Pontificis restituitur, a militibus, qui eum custodiebant, miris in itinere malis et calamitatibus afficitur. Cumque per Armeniam duceretur, sanctus Basiliscus Martyr, in cujus templo antea oraverat, noctu sic eum affatus est: Joannes frater crastinus

name, Callitropa, and for having taken possession of some land which was the property of another widow.

At the instigation, therefore, of Eudoxia, several Bishops met together at Chalcedon. Chrysostom was cited to appear, which he refused to do, because it was not a Council either lawfully or publicly convened. Whereupon, he was sent into exile. He had not been gone long, before the people rose in sedition on account of the Saint's banishment, and he was recalled, to the immense joy of the whole city. But, his continuing to inveigh against the scandals which existed, and his forbidding the games held before the silver statue of Eudoxia, which was set up in the space opposite Sancta Sophia, were urged by certain Bishops, enemies of the Saint, as motives for a second banishment. The widows and the poor of the City bewailed his departure as that of a father. It is incredible how much Chrysostom had to suffer in this exile, and how many he converted to the Christian Faith.

At the very time that Pope Innocent the First, in a Council held at Rome, was issuing a decree, ordering that Chrysostom should be set at liberty—he was being treated by the soldiers, who were taking him into exile, with unheard of harshness and cruelty. Whilst passing through Armenia, the holy Martyr Basiliscus, in whose Church he had offered

up a prayer, thus spoke to him during the night: "Brother "John! we shall be united to-"gether to-morrow." Whereupon, on the following morning, Chrysostom received the sacrament of the Eucharist, and, signing himself with the sign of the cross, he breathed forth his soul to his God, on the eighteenth of the Calends of October (September 14th). A fearful hail-storm happened at Constantinople after the Saint's death, and, four days after, the Empress died. Theodosius, the Son of Arcadius, had the Saint's body brought to Constantinople, with all due honour, where, amidst a large concourse of people, it was buried on the sixth of the Calends of February (January 27th). Arcadius, whilst devoutly venerating the Saint's relics, interceded for his parents, that they might be forgiven. The body was, at a later period, translated to Rome, and placed in the Vatican Basilica. All men agree in admiring the unction and eloquence of his sermons, which are very numerous, as indeed of all his other writings. He is also admirable in his interpretation of the Sacred Scriptures, which he explains in their genuine sense. It has always been thought that he was aided, in his writings and sermons, by St. Paul the Apostle, to whom he entertained an extraordinary devotion.

dies nos loco conjunget. Quare postridie, sumpto Eucharistiæ sacramento, seque crucis signo muniens, animam Deo reddidit decimo octavo kalendas Octobris. Quo mortuo, horribilis grando Constantinopoli cecidit, et quatriduo Augusta cessit e vita. Ejus corpus insigni pompa et hominum multitudine celebratum, Theodosius Arcadii filius Constantinopolim portandum, et honorifice sepeliendum curavit sexto kalendas Februarii; cujus etiam reliquias veneratus, parentum suorum veniam petiit: quod deinde Romam translatum, in Basilica Vaticana conditum est. Multitudinem, pietatem, ac splendorem concionum, cæterorumque ejus scriptorum, interpretandi etiam rationem, et inhærentem sententiæ sacrorum Librorum explanationem, omnes admirantur, dignumque existimant, cui Paulus Apostolus, quem ille mirifice coluit, scribenti et prædicanti multa dictasse videatur.

The Greek Church, in her Menæa, honours the

memory of her great Doctor with an enthusiasm which even *her* liturgy has seldom surpassed. We extract the following stanzas.

DIE XIII. NOVEMBRIS.

Tubam auream, divine flans organum, doctrinarum mare inexhaustum, Ecclesiæ firmamentum, mentem cœlestem, sapientiæ abyssum, craterem deauratum, diffundentem flumina dogmatum melliflua, irrigantia creationem, meloditer hymnificemus.

Sidus inocciduum, radiis illuminans dogmatum omne subsolare, pœnitentiæ præconem, spongiam auratissimam humiditatem terribilis desperationis auferentem, et rorificantem cor peccatis consumptum, Joannem digne Chrysologum honoremus.

Angelus terrenus et cœlestis homo, lyra bene loquens et multisonans, virtutum thesaurus, immobilis lapis, fidelium forma Martyrum æmulus, contubernalis sanctorum Angelorum, Apostolorum commensalis, in hymnis magnificetur Chrysostomus.

Diffusa est gratia in labiis tuis, sancte Pater, Joannes Chrysostome ; nam unxit te Deus sacerdotem populi sui, pascere gregem suum in sanctitate et justitia. Ideo cinctus gladio potentis, garrulitatem hæreseon amputasti, et nunc ne cesses de-

Let us sweetly hymn the praises of Chrysostom, the golden trumpet, the divinely sounding organ, the exhaustless sea of doctrine, the pillar of the Church, the heavenly mind, the abyss of wisdom, the gilded vase, that pours forth the honied streams of dogma, which refresh the world.

Let us worthily honour John the Chrysologus, the unsetting star, that illumines with the rays of doctrine all nations under the sun ; the preacher of penance, the golden sponge that takes away the clammy sweats of sad despair, and with refreshing dew revives the sin-worn heart.

Let Chrysostom be extolled in our hymns : he is the angel of earth and the man of heaven, a sweet and many-tuned harp, a treasury of virtues, an immoveable rock, a model of the Faithful, an imitator of Martyrs, a companion of the holy Angels, an associate of the Apostles.

Grace is poured forth upon thy lips, O holy Father, John Chrysostom ! for the Lord hath anointed thee priest of his people, to feed the flock in holiness and justice. Therefore, armed with the sword of strength, thou didst cut short the prattling of heresies : oh !

cease not, now, to pray that the world may be in peace, and our souls be saved.

The Church, enriched with the pure gold of thy words, O Chrysostom ! cries out to thee, on this thy feast : "I am "nourished by thy golden "pastures, and by the streams "of thy rich honied words. "By thy exhortations, I am "led from action unto con- "templation, and am united "to Christ, the Spouse of my "soul, that I may reign with "him." We, too, that are assembled to celebrate thy memory, cry out unto thee : Cease not to pray for us, that our souls may be saved.

It was meet that the Queen of Cities should glory in her pontiff John, for he is her crown, and the golden trumpet, that makes the whole earth re-echo with the doctrines of salvation, and summons all men to keep choir in God's praise. We, also, cry out to him : O Chrysologus ! O Chrysostom ! beseech our Lord that he give us salvation.

Rejoice, O thou father of the orphans, that unjustly suffer the great banishment ! O treasury of the poor—food of the hungry—converter of sinners—most skilled physician of souls—accurate teacher of sublime theology—interpreter of the Scriptures—living law of the Holy Spirit—theory and practice of heavenly wisdom !—Oh ! pray for us to our Lord, that he show unto us his great mercy.

Thou art a most brilliant

precari ut pacificetur mundus, et salventur animæ nostræ.

Aureis verbis tuis Ecclesia, tamquam auro mundo circumornata, Joannes Chrysostome, festive gaudens exclamat : Satiata sum tuis auriferis pascuis, et auriparibus ac mellauratis fluentis ; ex actione in contemplationem educor, per tuas exhortationes, et Christo, spiritali Sponso, unior, imperans cum eo. Ideo et nos congregati in tui memoriam clamamus : Ne fatigeris deprecari pro nobis ad salvandas animas nostras.

Decebat Reginam urbium de Joanne gloriari tamquam de ornatu regali et de aurea tuba, circumsonante per omnem terram salutaria dogmata, et omnes convocante ad concentum canticorum divinorum, ad quem clamamus : Chrysologe et Chrysostome, Christum deprecare salvari animas nostras.

Gaude, orphanorum pater, injuste patientium magnum auxilium, pauperum largitio, esurientium cibus, peccatorum erectio, animarum solertissime medice, theologiæ excelsæ accuratio, explanatio Scripturarum, Sancti Spiritus lex practicissima, theoria et praxis sapientiæ celsitudinis ; Christum exora mittere animabus nostris magnam misericordiam.

Sol splendidissime, ter-

ram verbis illustrans factus es, sidus fulgidissimum, lampas præclara, fax per mare mundanum hyeme agitatos evocans ad portum salutis tranquillissimum, in charitate : auridice Chrysostome, legate animarum nostrarum.

In tuo pastoratu, injusta perpessus es, Pater sancte, participans tribulationibus amaris exiliisque, in quibus dignatus es beato fine, tu qui, sicut athleta generosus, artificiosum inimicum superasti : ideo victoriæ diademate te Christus coronavit, Joannes Chrysostome, legate precum nostrarum.

sun, enlightening the earth by thy words—a most bright star —a shining lamp—a beacon, by thy charity, that calls into the tranquil haven of salvation them that are lost on the wintry stormy sea of this world—O golden-mouthed Chrysostom, thou advocate of our souls !

O holy Father ! thou didst suffer most unjustly in the discharge of thy pastoral office, and wast made to drink of bitter tribulation and exile, wherein thou didst receive a blessed death, for, as a courageous soldier, thou didst overcome the crafty enemy. Therefore, O Chrysostom ! ambassador of our prayers ! thou didst receive from Christ the crown of victory.

What a crown is thine, O Chrysostom ! Oh ! how glorious is thy name in the Church of both heaven and earth ! Thou didst preach the gospel in truth, thou didst fight the battle of thy Lord with courage, thou didst suffer for the cause of justice, and thou didst give up thy life in defence of the liberty of God's word. The applause of men did not make thee less stern in claiming the rights of God, and the gift of apostolic eloquence, wherewith the Holy Ghost had enriched thee, was but a feeble image of the divine fire which burned within thy heart, and which made thee love the Word Incarnate, Christ Jesus our Lord, more than thine own glory, or happiness, or life. Thou wast calumniated by wicked men ; thy name was erased from the tablets of the holy altar ; and, like thy divine Master, thou wast condemned as a criminal, and deposed from the episcopal throne. But, as well might men strive to

eclipse the sun, as efface thy loved name from the memory of the christian world. Rome defended thee, and has ever honoured thy admirable virtues, just as she now venerates thy sacred Relics, which repose near the tomb of the Prince of the Apostles. She and all her children throughout the world consider thee as one of the most faithful dispensers of divine Truth.

Recompense the devotion we have for thee, O Chrysostom! by watching over us from heaven; instruct us, convert us, make us earnest christians. Like thy beloved master St. Paul, thou didst care for no knowledge save that which would make thee know Christ Jesus—but, is it not in Christ Jesus that are hidden all the treasures of knowledge and wisdom? Teach us to know this dear Saviour, who has come down to us with all his infinite perfections; teach us to know his spirit; tell us how we may please and imitate him; ask him to receive the offering of our faithful love. In one thing we resemble thee, great Saint!—we are exiles; but, alas! we are so often tempted to love our exile as though it were our home. Oh! detach us from this earth and its vanities. May we long to be united with thee, (as thou wast united with the holy Martyr Basiliscus,) in order that we may be with our Jesus.

Faithful Pastor! pray for our Pastors; obtain for them thine own spirit, and pray that their flocks may be docile to their teachings. Bless the Preachers of God's word, that so they may preach, not themselves, but Jesus Christ. Ask our Lord to give them that christian eloquence which comes from the study of the Sacred Volume, and from Prayer; that thus, the Faithful may be allured to virtue by the charm of an unearthly language, and may give glory to God. Protect the Roman Pontiff, whose predecessor was thy sole defender;—may he ever be the protector of the Bishops of the Church, who are persecuted for

justice sake. Pray for thy Church of Constantinople, which has forgotten thy faith and thy virtues. May she be raised from the degradation, in which she has been so long enslaved. May Jesus, the Eternal Wisdom, be appeased by thy prayers, and be mindful of his Church of Sancta Sophia, and purify it from profanation, and restore that altar whereon he was offered in sacrifice for so many ages. Show, too, thy love for the Western Church, which has ever revered and loved thee. Hasten the fall of the heresies which have so long laid waste large portions of her inheritance; dispel the dark clouds of incredulity, and obtain for us all, by thy powerful intercession, a lively faith and the fervent practice of every virtue.

JANUARY 28.

SAINT AGNES,

HER SECOND FEAST.

FIVE days after the martyrdom of the Virgin Emerentiana, the parents of the glorious Saint Agnes visited the tomb of their child, during the night, there to weep and pray. It was the eighth day since her martyrdom. Whilst they were thinking upon the cruel death, which, though it had enriched their child with a Martyr's palm, had deprived them of her society—Agnes suddenly appeared to them: she was encircled with a bright light, and wore a crown on her head, and was surrounded by a choir of virgins of dazzling beauty. On her right hand, there stood a beautiful white lamb, the emblem of the Divine Spouse of Agnes.

Turning towards her parents, she said to them: "Weep not over my death: for I am now in heaven, "together with these virgins, living with Him, whom "I loved on earth with my whole soul."

It is to commemorate this glorious apparition, that the holy Church has instituted this Feast, which is called *Saint Agnes' Second Feast.* (*Sanctæ Agnetis secundò.*) Let us pray to this fervent spouse of the Divine Lamb, that she intercede for us with him, and present us to him in this life, until it be given to us to possess him face to face in heaven. Let us unite with the Church in the following Prayer, which she uses in to-day's Office:

ANT. Stans a dextris ejus Agnus nive candidior, Christus sibi Sponsam et Martyrem consecravit.

℣. Specie tua, et pulchritudine tua.

℟. Intende, prospere procede et regna.

ANT. Standing at her right hand as a Lamb whiter than snow, Christ consecrated her to himself as his Spouse and Martyr.

℣. With thy comeliness and thy beauty.

℟. Set out, proceed prosperously, and reign.

OREMUS.

Deus qui nos annua beatæ Agnetis Virginis et Martyris tuæ solemnitate lætificas: da quæsumus, ut quam veneramur officio, etiam piæ conversationis sequamur exemplo. Per Christum Dominum nostrum. Amen.

LET US PRAY.

O God, who rejoicest us by the yearly solemnity of blessed Agnes, the Virgin and Martyr: grant, we beseech thee, that we may imitate her life, to whose memory we pay this honour. Through Christ our Lord. Amen.

THE SAME DAY.

THE BLESSED CHARLEMAGNE,

EMPEROR.

In many Churches, especially in Germany, there is kept, on this second Feast of the Martyr Agnes, the Feast of the pious Emperor Charlemagne. The Emmanuel, who is come into this world, is to receive the title of *King of kings and Lord of lords;* he is to gird himself with the sword, and bring all nations into subjection; what could be more fitting than that he should lead to his Crib the greatest of Christian Princes, who ever made it his glory to use his sword in the service of Christ and his Church?

Charlemagne was held as a Saint by the people, and the decree of his canonization was given by the Antipope Paschal the Third, in the year 1165, at the request of Frederic Barbarossa; on which account, the Holy See has permitted this public veneration to be continued in all those places where it prevailed, though it has never given its approbation to the informal procedure of Paschal, nor made it valid by its own sentence, which it would, in all probability, have done had the request been made. At the same time, the many Churches, which, now for seven centuries, have honoured the memory of Charlemagne, keep his Feast under the simple title of *Blessed,* out of respect to the Roman Martyrology, where his name is not inserted.

Before the Reformation, the name of Blessed

Charlemagne was inscribed in the Calendar of a great many of the Churches in France; the Breviaries of Rheims and Rouen are the only ones that have retained it. The Church of Paris ceased to keep his Feast, in order to satisfy the prejudices of several Doctors of the University, in the early part of the 16th century. Protestantism had, naturally enough, an antipathy for a man, who was the noblest type of a Catholic Prince: and they who were tainted with the spirit of Protestantism, defended their blotting out the name of Charlemagne from the Calendar, not so much by the informality of his Canonization, as by the scandal which they affected to find in his life. Public opinion was formed on this, as on so many other matters, with extreme levity; and among those who will be surprised at finding the name of Charlemagne in this volume, we quite expect that they will be the most astonished who have never taken the trouble to inquire into the holiness of his life.

More than thirty Churches in Germany still keep the Feast of the great Emperor. His dear Church of Aix-la-Chapelle possesses his Relics and exposes them to the veneration of the people. The University of Paris, strange to say, chose him for its Patron in 1661; but his Feast, which had been given up for more than a century, was only restored as a national holiday, without the slightest allusion being made to it in the Liturgy.

It does not enter into the plan of this work to discuss the reasons, for which public veneration has been paid to the Saints whose Feasts we keep during the year; our readers must not, therefore, expect from us anything in the shape of a formal defence of the saintly life of Charlemagne. Nevertheless, we cannot refrain from making a few remarks, which our subject seems to require. And firstly, we affirm, with the great Bossuet, that the morals of Charlemagne

were without reproach,[1] and that the contrary opinion, which is based on certain vague and contradictory expressions of a few writers of the Middle-Ages, has only gained ground by Protestant influence. Dom Mabillon—after having given the history of the Emperor's repudiation of Hermengarde, and his return to Himiltrude, his first wife—concludes his account of Charlemagne, in his *Benedictine Annals*, by acknowledging that this Prince's plurality of wives has never been proved to have been *simultaneous*. Natalis Alexander and Le Cointe—authors who cannot be taxed with partiality, and who have gone into all the intricacies of the question—prove most clearly, that the only reproach to be laid to Charlemagne's charge, on the subject of his wives, is his having repudiated Himiltrude, out of complaisance to the mother of Hermengarde, a fault which he repaired the following year, in compliance with the remonstrances of Pope Stephen the Fourth.

We grant, that after the death of Luitgarde, the last of his wives who was treated as Queen, Charlemagne married several others, whom Eginhard calls concubines, because they did not wear the crown, and their children were not considered as princes of the blood; but we say, with Mabillon, that Charlemagne may have had these wives successively, and that it is difficult to believe the contrary regarding so religious a Prince, and one who had a singular respect for the laws of the Church.[2]

But, independently of the opinion of the grave

[1] "Charlemagne was valiant, wise, and moderate; he was a "warrior without ambition, and LED AN EXEMPLARY LIFE. This "I say, notwithstanding the reproaches heaped upon him by "ignorance, in times past. His prodigious conquests caused the "kingdom of God to be spread, and, in everything he did, he "showed himself to be a perfect Christian." *Sermon on the Unity of the Church.*

[2] Annales Benedictini. Tom. ii. pag. 408.

authors whom we have cited, there is an incontestable proof of Charlemagne's innocence on the score of the simultaneous plurality of wives, at least from the time of his separation from Hermengarde. The Prince was then in his twenty-eighth year. The severity of the Roman Pontiffs relative to the marriages of sovereigns is too well known to require proof. The history of the Middle-Ages abounds with the struggles they had, on this essential point of christian morals, with the most powerful monarchs, some of whom were most devoted to the Church. How, then, we would ask, would it be possible, that St. Adrian the First, who governed the Church from 772 to 795, and whom Charlemagne treated as a father, asking his advice in everything he undertook—how, we repeat, would this holy Pontiff allow Charlemagne to indulge in the most scandalous crimes, without remonstrating, whilst Stephen the Fourth, who only sat three years, and had not the same influence on this Prince, could induce him to dismiss Hermengarde? Or again, would St. Leo the Third—who reigned as Supreme Pontiff from 795 till after Charlemagne's death, and who recompensed his virtuous conduct by crowning him Emperor—would he have made no effort to induce him to abandon the concubinage in which some writers would make us believe he lived after the death of his last Queen Luitgarde? Now, we find not the shadow of any such remonstrances made by these two Popes, who governed the Church for more than forty years, and have been placed on her altars. The honour of the Church herself is at stake in this question, and it is the duty of every Catholic to suspect the imputations cast on the name of Charlemagne as calumnies.

It would seem, from the letter of Pope Stephen the Fourth, that the marriage with Himiltrude was suspected, though falsely, of nullity; and it is not

improbable that this suspicion may have satisfied Charlemagne's conscience when he divorced her. However this may be, we find Charlemagne afterwards legislating against public immorality with all the zeal and energy of a man whose own life was not tainted with anything of the kind. We will cite but one example of this christian firmness in repressing scandal, and we put it to the conviction of any honest heart, if a Prince, whose life had been a series of public scandals, could have dared to express himself, with the simplicity and confidence of an innocent conscience, in an assembly of the Bishops and Abbots of his Empire, and in the presence of the Princes and Barons whose licentiousness he wished to repress, and who might so justly have excused their own disorders, by the lewd example of the very man who exhorted them to virtue and threatened to chastise their vices?

In a *Capitulary*, given during the Pontificate of St. Leo the Third, he thus decrees: "We forbid, "under pain of sacrilege, the seizure of the goods of "the Church, and injustices of whatsoever sort, adul- "tery, fornication, incest, illicit marriage, unjust "homicide, &c., for we know, that by such things "kingdoms and kings, yea and private subjects, do "perish. And whereas, by God's help, and the merit "and the intercession of the Saints and Servants of "God, whom we have at all times honoured, we have "gained a goodly number of kingdoms, and won "manifold victories, it behoveth us all to be on our "guard lest we deserve the forfeiture of these gains "by the aforementioned crimes and shameful lewd- "nesses. We know, of a truth, that sundry countries, "wherein have been perpetrated these seizures of "the goods of the Church, these injustices, these "adulteries, and these prostitutions, have lost their "courage in battle, and their firmness in the faith. "Any one may learn from history, how the Lord hath "permitted the Saracens and other peoples to conquer

"the workers of such like iniquities; nor doubt we that "the like will happen likewise to us, unless we abstain "from such misdeeds; for God is wont to punish "them. Be it, therefore, known to all our subjects, "that he who shall be taken and convicted of any of "these crimes, shall be deposed of all his honours, if "he have any; that he shall be thrown into prison, "till he repent and make amends by a public peni- "tence; and, moreover, that he shall be cut off from "all communication with the faithful; for we shall "grievously fear the pit whereinto we see others "be fallen." Again, we ask, would Charlemagne have spoken such language as this, if, as has been asserted, his old age was being disgraced with debauchery, at the very time that he passed this *Capitulary*, that is, after the death of Luitgarde?

Granting, then, that this great Prince had sinned, we must allow that it was only in the early part of his reign, and we ought to remember that the remainder of his life was so holy as to be more than an ample penance. Is it not a sight worthy of our admiration to see this brave warrior, when he had become the mighty Sovereign, unceasingly practising, not only sobriety, which was a rare virtue among his countrymen, but fastings, which would bear comparisons with those of the most fervent anchorets—wearing a hair-shirt even to the day of his death—assisting at the Offices of the Church, day and night, even during his various campaigns, when he had the Divine services performed in his tent—and giving abundant alms, (which, as the Scripture tells us, covereth a multitude of sins,) not only to all the poor of his dominions, who besought his charity, but likewise to the christians of Africa, Egypt, Syria, and Palestine, for whose sakes he more than once exhausted his royal treasury? But, what is above all this, and, in the absence of every other proof, would testify to Charlemagne's possessing every virtue that

could adorn a Christian Prince, is his making no other use of his sovereign power than that of spreading the Kingdom of Christ on the earth. It is the one single end he proposed to himself in every battle he fought, and every law he made.

This monarch, to whom were subject France, Catalonia, Navarre, and Aragon; Flanders, Holland, and Friesland; the provinces of Westphalia, Saxony, as far as the Elbe; Franconia, Suabia, Thuringia, and Switzerland; the two Pannonias, (that is, Austria and Hungary,) Dacia, Bohemia, Istria, Liburnia, Dalmatia, and even Sclavonia; and finally, the whole of Italy, as far as southern Calabria—this Monarch signs himself, in his glorious *Capitularia*: "I, Charles, by "the grace of God and the giving of his mercy, King "and governor of the Kingdom of the French, de- "voted defender of God's Holy Church, and her "humble Champion." So many other Kings and Emperors—who are not to be compared with him in power, and yet are objects of men's admiration in spite of all their crimes, which are artfully palliated by every possible excuse—have made it their one grand aim to enslave the Church. History tells us of even some otherwise pious Kings, who were jealous of her Liberty, and sought to curtail it: Charlemagne ever respected that Liberty, as though it were his own mother's honour. It was he, that, following the example of Pepin, his father, so nobly secured the independence of the Apostolic See. Never had the Roman Pontiffs a more devoted or a more obedient Son. Scorning petty political jealousies, he restored to the clergy and people the episcopal elections, which were in the hands of the Sovereign, when he began his reign. He waged war mainly with a design to favour the propagation of the faith among infidel nations. He marched into Spain, that he might free the Christians from the yoke of the Moors. He brought the Churches of his Kingdom into closer

union with the Apostolic See, by establishing the Roman Liturgy in all the States that were under his sceptre. In the whole of his legislation, which he framed in assemblies where Bishops and Abbots had the preponderance, there is not a single trace of what have been called *Gallican Liberties*, which consist in the interference of the Sovereign or civil Magistrate in matters purely ecclesiastical. "So great was "Charlemagne's love for the Roman Church," says Bossuet,[1] "that the main point of his Last Will was "the recommending to his successors the defence of "the Church of St. Peter, a defence which was the "precious heirloom of his house, handed down to him "by his father and his father's father, and which he "was resolved to leave also to his children. It was "this love of the Church which prompted him to say, "and the saying was afterwards repeated in a full "Council, held during the reign of one of his de-"scendants, that if the Church of Rome were, by an "impossibility, to put on us a burden which was well "nigh insupportable, we ought to bear it."

What could prompt this spirit of christian moderation, which made Charlemagne so respectful to the moral power of the Church—what could temper down the risings of pride, which, as a general rule, increases with the increase of power—what save a most saintly tenor of life? Man, unless he be endowed with the help of a powerful grace, cannot attain, much less can he maintain himself his whole life long, in such perfect dispositions as these. Charlemagne, then, has been selected by our Emmanuel himself to be the perfect type of a Christian Prince; and we Catholics should love to celebrate his glory during this Christmas season, during which is born among us the Divine Child, who is come to reign over all nations, and guide them in the path of holi-

[1] *Sermon on the Unity of the Church.*

ness and justice. Jesus has come from heaven to be the model of Kings, as of the rest of men; and so far, no man has so closely imitated this divine model as "*Charles the Victorious, the ever August, the Monarch "crowned by God.*"

We will borrow from the Breviaries of Germany the liturgical history of her great *Apostle.* It is true, that there is a want of exactitude, here and there, in the following Lessons; but they are valuable, as being the expression of the devotion of a Catholic people for their glorious and saintly Emperor.

The father of the Blessed Charles was Pepin, who was the son of the Duke of Brabant, (afterwards elected to the throne of France,) and of Bertrade, daughter of the Greek Emperor. He merited, by his glorious deeds and his zeal for the Christian religion, the surname of *Great;* and by one of the Councils held at Mayence he was called *the Most Christian Monarch.* Having driven the Lombards out of Italy, he was the first to have the honour of being crowned Emperor by the Vicar of Christ, Pope Leo the Third. At the request of Adrian, Leo's predecessor, he entered with an army into Italy, and restored to the Church her patrimony, and to the West the Empire. He avenged the injuries done to Pope Leo by the Romans, during the chanting of the Litany, and he expelled from the city such as had taken part in this sacrilege. He passed many laws tending to

Beatus Carolus ex patre Pippino, Brabantiæ Ducis filio, qui ad Franciæ Regnum deinde electus est, et Bertrada Græcorum Imperatoris filia natus, ob res gestas, et religionis Christianæ zelum, Magnus, et a Concilio Moguntino Christianissimus appellatus est. Primus fuit, qui expulsis Italia Longobardis a Leone Tertio Pontifice Imperator coronari meruit: nam rogatu Adriani Papæ, qui Leonem antecessit, Italiam cum exercitu ingressus, Ecclesiæ sua patrimonia, et Imperium Occidenti restituit: ipsum quoque Leonem a Romanis, in Litania majore injuriose habitum vindicavit, ejectis urbe sacrilegii reis. Multa sancivit pro Ecclesiæ dignitate, ac inter cætera legem renovavit, voluitque lites forenses ad judicium Ecclesiæ remitti, si alteruter litigantium id postularet. Et quamvis benignus esset mo-

ribus, magna tamen severitate compescebat vitia, præsertim adulteria, et idololatriam, constitutis peculiaribus cum ampla potestate judiciis, quæ in hodiernum usque diem in Saxonia inferiore observantur.

Cum Saxonibus triginta et tres annos præliatus, subactis tandem non aliam legem dedit, quam ut Christiani essent; fundosque in perpetuum obligavit, ut erectis per agros trabalibus crucibus, Christum palam faterentur. Guasconiam, Hispaniam atque Gallæciam, ab idololatris expurgavit, ac sepulcrum sancti Jacobi hodierno honori restituit. In Hungaria toto octennio rem Christianam armis promovit ea adversus Sarracenos utens lancea semper victoriosa, qua unus militum Christi latus aperuerat. Quos tantos ejus pro fidei dilatatione conatus, Deus pluribus signis visus est adjuvare; nam Saxones, qui castrum Sigisburgum obsederant, divinitus territi, aufugerunt: et in primo Saxonico tumultu largissimum flumen exiliit, quo totus exercitus triduo aquationis inedia laborans recreatus est. Tantus autem Imperator veste vix a plebe

the honour of the Church; among the rest, he re-established the law which provided that civil suits should be referred to the judgment of the Church, in case of one of the parties demanding it. Though of a most gentle disposition, he was very severe in suppressing vice, more especially adultery and idolatry, for which he established special tribunals vested with extraordinary powers, which exist to this day in Lower Saxony.

After having waged war for thirty-three years with the Saxons, he at length brought them into subjection, imposing no other law upon them, than that they should become Christians. He obliged all landowners to erect a cross of wood in their fields, as an open confession of their faith. He rid Gascony, Spain, and Gallicia, of idolaters, and restored the sepulchre of St. James to what we see it at this day. He upheld the Christian Religion in Hungary by an eight years' campaign, and in fighting against the Saracens, he always made use of the victorious Spear, wherewith one of the soldiers opened our Saviour's Side. God seemed to favour, by many miracles, all these efforts made for the spreading of the faith. Thus, the Saxons, who were laying siege to Sigisburgh, were struck by God with fear, and took to flight; and in the first rebellion of the same people, there sprang up from the earth a plentiful stream, wherewith

was refreshed Charles' whole army, which had been without water for three days. And yet, this great Emperor could scarce be distinguished by his dress from the rest of the people, and almost always wore a hair-shirt, never appearing in his gilded robes save on the principal Feasts of our Lord and the Saints. He gave alms to the poor and to pilgrims, not only at his regal residence, but in every part of the world, by sending them monies. He built twenty-four Monasteries, to each of which he sent what is called the Golden Letter, weighing two hundred pounds. He founded two Metropolitan, and nine Episcopal Sees. He built twenty-seven Churches, and founded two Universities, one in Pavia, the other in Paris.

As Charles himself was fond of study, in which he had Alcuin as his master, so, likewise, would he have his sons trained in the liberal sciences, before he permitted them to turn either to war or to the chase. In the sixty-eighth year of his age, he had his son Louis crowned king, and devoted himself wholly to prayer and alms-deeds. Each morning and evening he visited the Church, and oftentimes he repaired thither also in the night, for he was exceedingly fond of the Gregorian Chant, and was the first to introduce it into France and Germany; he had obtained Cantors from Pope Adrian the First, and

differebat, cilicio prope continuo induebatur, nec nisi in summis Christi ac Divorum festis apparebat in auro. Pauperes et peregrinos tam in Regia sua, quam missis expensis, ubique terrarum adjuvabat. Cœnobia viginti quatuor erexit, ac litteram auream (ut appellant) ducentorum pondo cuique misit; duas Metropolitanas sedes, ac novem Episcopales constituit. Templa viginti et septem exædificavit: fundavit denique duas Universitates, Ticinensem et Parisiensem.

Ipse autem Carolus, sicut erat literis deditus, Alcuino doctore usus, ita filios suos liberalibus scientiis, priusquam armis et venatui tradidit. Anno demum ætatis sexagesimo octavo, cum filium Ludovicum coronari, et regem agere jussisset, totum se transtulit ad studia orationis et eleemosynarum. Ecclesiam sicut assueverat, mane, ac vesperi, nocturnis etiam non raro horis frequentabat; psalmodia enim Gregoriana delectabatur; quam per Franciam et Germaniam primus instituit, impetratis ab Adriano Primo cantoribus, et ecclesiasticos hymnos

ubivis locorum conscribendos curavit. Evangelia vero ipse sua manu descripsit, et cum Græcis ac Syris codicibus contulit. Cibi et potus semper parcissimus fuit, solitus morbos suos jejunio familiari, quod ad septiduum aliquando protraxit, curare. Tandem multa nefanda a malevolis perpessus, annos natus septuaginta duos, in morbum incidit, in quo ab Hildebaldo Episcopo sacra communione refectus, cum singula membra sua signo crucis signaset, psallens versiculum: In manus tuas; spiritum magnis meritis comitatum Deo reddidit, quinto Kalendas Februarii. Sepultus est in Basilica Aquensi, quam ædificarat et ditarat reliquiis Sanctorum. Ubi etiam magna peregrinorum pietate et divinis beneficiis honoratur. Natalis autem ejus per plerasque Germaniæ Diœceses, jam inde a temporibus Alexandri Tertii, ex Ecclesiæ consensu, colitur, tamquam præcipui fidei auctoris in Septentrione.

took care to have the hymns of the Church copied in every place. He made copies of the Gospels with his own hand, and collated them with the Greek and Syriac versions. He was extremely sparing in what he took to eat and drink. If he fell sick, he sought a remedy in fasting, which he sometimes observed for seven continuous days. At length, after suffering much from malicious men, being then in his seventy-second year, he fell sick. He received the consolation of Holy Communion at the hands of Bishop Hildebald. He signed his whole body with the sign of the cross, singing the words *Into thy hands;* which done, he rendered to God his soul rich in merit, on the fifth of the Calends of February (January 28th). He was buried in the Basilica of Aix-la-Chapelle, which he had built and enriched with relics of the Saints. There he is honoured by the devotion of numerous pilgrims, and by the favours granted by God through his intercession. His Feast is kept in most of the dioceses of Germany, by the consent of the Church, ever since the time of Pope Alexander the Third; it is kept as the Feast of the principal propagator of the faith in the North.

The following Hymn is taken from the same Office as the Lessons we have just read.

HYMN.

O King, conqueror of the earth! Emperor of the kings of the world! lovingly hear our prayers, now that thou reignest among the blessed.

O Rex orbis triumphator,
Regum terræ Imperator,
Inter beatorum cœtus,
Nostros audi pie fletus.

By thy prayers death is put to flight, the sick are healed, life is restored, the thirsty obtain fountains of water, and whole nations are cleansed in the laver of baptism.

Tua prece mors fugatur,
Languor cedit, vita datur,
Sitientibus das undas,
Et baptismo gentes mundas.

Ramparts made impregnable by art and nature, yield to the simple power of thy prayers; and thou teachest the vanquished nations to bear the sweet yoke of Christ.

Arte et natura duros,
Sola prece frangis muros,
Regna suave jugum Christi
Ferre doces, quæ vicisti.

Prudent and faithful servant, and oh! how worthy of heaven! Thou didst ascend thither from the battle-field, thou enteredst into the land of peace.

O quam dignus verna cœlis,
Servus prudens, et fidelis,
E castris astra petisti,
Ad locum pacis ivisti.

Strike, then, the rock with thy sword, and call forth for us a stream of living water. By thy holy prayers, obtain for us the mercy of our God.

Ergo rupem ferro fode,
Fontem vivum nobis prode,
Ora pia prece Deum,
Et fac nobis pium eum.

Glory be to the Blessed Trinity! Praise and honour to the Holy Unity, that reigneth co-equally in infinite power.
Amen.

Sit Majestas Trinitati,
Laus et honor Unitati,
Quæ virtute principali
Jure regnat coæquali.
Amen.

The same Liturgy gives us this Antiphon.

ANT. O hope of sufferers, terror of thine enemies, merciful to the conquered, model of virtue, example of justice, teacher of salvation—receive, O Charles! the devout prayers of thy clients.

ANT. O spes afflictis, timor hostibus, hostia victis, regula virtutis, juris via, forma salutis, Carole, servorum pia suscipe vota tuorum.

Among the Sequences written in honour of the holy Emperor, we find the following, which is taken from an ancient Missal of Aix-la-Chapelle.

SEQUENCE.

Urbs Aquensis, urbs regalis,
Regni sedes principalis,
Prima regum curia.
Regi regum pange laudes,
Quæ de magni regis gaudes
Caroli memoria.

Iste cœtus psallat lætus,
Psallat chorus hic sonorus
Vocali concordia.

At dum manus operatur
Bonum, quod cor meditatur,
Dulcis est psalmodia.
Hac in die, die festa,
Magni Regis magna gesta
Recolat Ecclesia.
Reges terræ et omnes populi
Omnes simul plaudant ac singuli
Celebri lætitia.
Hic est Christi miles fortis,
Hic invictæ dux cohortis
Decem sternit millia.

Terram purgat lolio,
Atque metit gladio
Ex messe zizania.

Hic est magnus Imperator,
Boni fructus bonus sator,
Et prudens agricola.
Infideles hic convertit,
Fana, Deos, hic evertit,
Et confringit idola.

O city of Aix! City of royalty! seat of princely power, and favourite court of kings!

O thou that so joyously celebratest the memory of King Charles the Great, sing thy praises to the King of kings.

Let this glad assembly give forth its hymns, and this sweet choir of music sing as with one voice of praise.

O sweet the psalmody, when the hand achieves the holy meditation of the heart!

On this festive day, let the Church proclaim the great deeds of the great King.

Let the kings of the earth and the people, let all and each, praise him with a holiday of joy.

This is the brave soldier of Christ, the leader of the invincible army, and he prostrates his enemies by tens of thousands.

He weeds the earth of its cockle, and with his sword cleanses the harvest from the tares.

This is the great Emperor, the good sower of the good seed, the prudent husbandman.

He converts infidels, he overthrows the temples, and the false gods, and breaks the idols.

He subdues haughty kings, he establishes the reign of holy laws and justice.

He defends the right, for he loves justice; but he tempers justice by mercy.

He is anointed with the oil of gladness, and with grace, above all other kings.

He wears the crown of glory, he is decked with all the emblems of kingly majesty.

O King that didst triumph over the world! O King that now reignest with Christ! O Charles! O sainted father! pray for us,

That we thy people, being cleansed from our sins, may be made fellow-citizens with the blessed in the kingdom of heaven.

O Mary! Star of the Sea! that didst give to the world its Saviour and its Life! guide our faltering steps, and lead us to Jesus our King, in everlasting bliss.

O Jesus! Brightness of the Eternal Father! Son of the Virgin-Mother! we beseech thee, by the merits of the Saint whose Feast we celebrate, grant us to come to everlasting joy. Amen.

Hic superbos domat reges,
Hic regnare sacras leges
Facit cum justitia.
Quam tuetur eo fine
Ut et justus, sed nec sine
Sit misericordia.
Oleo lætitiæ
Unctus dono gratiæ
Cæteris præ regibus.
Cum corona gloriæ,
Majestatis regiæ
Insignitur fascibus.
O Rex mundi triumphator,
Jesu Christi conregnator,
Sis pro nobis exorator,
Sancte pater Carole.
Emundati a peccatis
Ut in regno claritatis,
Nos plebs tua cum beatis
Cœli simus incolæ.

Stella maris, o Maria,
Mundi salus, vitæ via,
Vacillantum rege gressus,
Et ad Regem des accessus
In perenni gloria.

Christe, splendor Dei Patris,
Incorruptæ fili Matris,
Per hunc sanctum cujus Festa
Celebramus, nobis præsta
Sempiterna gaudia. Amen.

We will conclude our selection by giving the Collect said on this feast.

COLLECT.

O God, who in the superabundant riches of thy mercy, didst clothe the blessed Emperor Charles the Great, after he had laid aside the garb of

Deus qui superabundanti fœcunditate bonitatis tuæ, beatum Carolum Magnum Imperatorem, deposito carnis velamine, beatæ immor-

talitatis trabea sublimasti : concede nobis supplicibus tuis, ut quem ad propagationem veræ fidei Imperii honore exaltasti in terris, pium intercessorem habere mereamur in cœlis. Per Christum Dominum nostrum. Amen.

the flesh, with the robe of immortal life ; grant, we beseech thee, that he whom thou didst raise up on earth to the imperial dignity, that so he might spread the true faith, may lovingly intercede for us in heaven. Through Christ our Lord. Amen.

All hail faithful and beloved servant of God, Apostle of Christ, Defender of his Church, Lover of justice, Guardian of the laws of morality, and Terror of them that hate the christian name! The hand of the Vicar of Christ purified the diadem of the Cæsars, and put it on thy venerable head. The imperial sceptre and globe are in thy hands. The sword of the victories won for God is girt on thy side. The Supreme Pontiff has anointed thee King and Emperor. Bearing thus in thyself the figure of Christ in his temporal Kingship, thou didst so use thy power as that he reigned in and by thee. And now he recompenses thee for the love thou hadst for him, for the zeal thou hadst for his glory, and for the respect thou didst ever evince to the Church, his Spouse. He has changed thy earthly and perishable royalty into that which is eternal, and in this heavenly kingdom thou art surrounded by those countless souls, whom thou didst convert from idolatry to the service of the one true God.

We are celebrating the Birth of the Son of that Virgin-Mother, in whose honour thou didst build the glorious Church, which still excites the admiration of all nations. It was in that sacred edifice that thou didst place the Swathing-clothes wherewith she clad her Divine Babe ; and it is here, too, that our Emmanuel would have thine own Relics enshrined, so to receive the honour they deserve. O admirable imitator of the faith of the three Eastern Kings! present us to him, who deigned to be clothed in these humble

garments. Ask him to give us a share of thy humility, which made thee love to kneel near his Crib—of thy devotion for the Feasts of the Church—of thy zeal for the glory of his divine Majesty—and of the courage and earnestness wherewith thou didst labour to spread his Kingdom on earth.

Oh! pray for our Europe, which was once so happy under thy paternal rule, and is now divided against itself. The Empire, which the Church confided to thy care, has now fallen, in just punishment for its treachery to the Church that gave it existence. The nations of that fallen Empire are now restless and unhappy. The Church alone can satisfy their wants, for she alone can give them Faith; she alone has not changed the principles of justice; she alone can control power, and teach subjects obedience. Oh! pray that nations, both people and their governments, may return to what can alone give them liberty and security, and cease to seek these blessings by revolution and discord. Protect France, that fairest gem of thy crown, protect her with an especial love, and show her that thou art ever her King and her Father. Finally, O blessed Charlemagne! ask our God that he arrest the progress of Russia, the Empire of schism and tyranny, and never permit that we become a prey to its intrigue and ambition.

January 29.

SAINT FRANCIS OF SALES,

BISHOP.

THE angelical Bishop Francis of Sales has a right to a distinguished position near the Crib of Jesus, on account of the sweetness of his virtues, the child-like simplicity of his heart, and the humility and tenderness of his love. He comes with the lustre of his glorious conquests upon him—seventy-two thousand heretics converted to the Church by the ardour of his charity; an Order of holy servants of God, which he founded; and countless thousands of souls trained to piety by his prudent and persuasive words and writings.

God gave him to his Church at the very time that heresy was holding her out to the world as a worn-out system, that had no influence over men's minds. He raised up this true minister of the Gospel in the very country where the harsh doctrines of Calvin were most in vogue, that the ardent charity of Francis might counteract the sad influence of that heresy. *If you want heretics to be convinced of their errors,* said the learned Cardinal Du Perron, *you may send them to me; but if you want them to be converted, send them to the Bishop of Geneva.*

Francis of Sales was sent, then, as a living image of Jesus, opening his arms and calling sinners to repentance, the victims of heresy to truth, the just to perfection, and all men to confidence and love. The Holy Spirit had rested on him with all his

divine power and sweetness. A few days back, we were meditating on the Baptism of Jesus, and how the Holy Ghost descended upon him in the shape of a dove. There is an incident in the life of Francis, which reminds us of this great Mystery. He was singing Mass on Whit Sunday, at Annecy. A dove, which had been let into the Cathedral, after flying for a long time round the building, at length came into the sanctuary, and rested on the Saint's head. The people could not but be impressed with this circumstance, which they looked on as an appropriate symbol of Francis' loving spirit; just as the globe of fire, which appeared above the head of St. Martin, when he was offering up the Holy Sacrifice, was interpreted as a sign of his apostolic zeal.

The same thing happened to our Saint, on another occasion. It was the Feast of our Lady's Nativity, and Francis was officiating at Vespers, in the Collegiate Church, at Annecy. He was seated on a Throne, the carving of which represented the Tree of Jesse, which the Prophet Isaias tells us produced the virginal *Branch*, whence sprang the divine *Flower*, on which there rested the *Spirit* of love. They were singing the Psalms of the Feast, when a Dove flew into the Church, through an aperture in one of the windows of the Choir, on the epistle side of the Altar. It flew about for some moments, and then lighted first on the Bishop's shoulder, then on his knee, where it was caught by one of the assistants. When the Vespers were over, the Saint mounted the pulpit, and ingeniously turned the incident that had occurred into an illustration which he hoped would distract the people from himself—he spoke to them of Mary, who, being full of the grace of the Holy Spirit, is called *the Dove that is all fair, in whom there is no blemish.*[1]

[1] Cant. vi. 8; iv. 7.

If we were asked, which of the Disciples of our Lord was the model on which this admirable Prelate formed his character, we should mention, without any hesitation, the Beloved Disciple, John. Francis of Sales is, like him, the Apostle of charity; and the simplicity of the great Evangelist caressing an innocent bird, is reflected with perfection in the heart of the Bishop of Geneva. A mere look from John, a single word of his, used to draw men to the love of Jesus; and the cotemporaries of Francis were wont to say: *If the Bishop of Geneva is so amiable, what, O Lord, must not thou be!*

A circumstance in our Saint's last illness again suggests to us the relation between himself and the Beloved Disciple. It was on the 27th of December, the Feast of St. John, that Francis, after celebrating Mass, and giving Communion to his dear Daughters of the Visitation, felt the first approach of the sickness which was to cause his death. As soon as it was known, the consternation was general—but the Saint has already his whole conversation in heaven, and on the following day, the Feast of the Holy Innocents, his soul took its flight to its Creator, and the candour and simplicity of his spirit made him a worthy companion of those dear little ones of Bethlehem.

But on neither of these two days could the Church place his Feast, as they were already devoted to the memory of St. John and the Holy Innocents; but she has ordered it to be kept during the forty days consecrated to the Birth of our Lord, and this 29th of January is the day fixed for it.

St. Francis, then, the ardent lover of our new-born King, is to aid us, like all these other Christmas Saints, to know the charms of the Divine Babe. In his admirable Letters, we find him expressing, with all the freedom of friendly correspondence, the sweetness which used to fill his heart during this holy Season. Let us read a few passages from these con-

fidential papers—they will teach us how to love our Jesus.

Towards the end of the Advent of 1619, he wrote to a Religious of the Visitation, instructing her how to prepare for Christmas. "My very dear Daughter, "our sweet Infant Jesus is soon to be born in our re- "membrance, at the coming Feasts; and since he is "born on purpose that he may *visit* us in the name "of his Eternal Father, and is to be *visited* in his "Crib by the Shepherds and the Kings, I look on "him as both the Father and the Child of our Lady "of the Visitation.

"Come, then, load him with your caresses; join all "our Sisters in giving him a warm welcome of hos- "pitality; sing to him the sweetest carols you can "find; and above all, adore him very earnestly and "very sweetly, and, with him, adore his poverty, his "humility, his obedience, and his meekness, as did "his most holy Mother and St. Joseph. Take one of "his divine tears, which is the dew of heaven, and "put it on your heart, that so you may never admit "any other sadness there, than the sadness which "will gladden this sweet Infant. And when you re- "commend your own soul to him, recommend mine "also, for you know its devotedness to yours.

"I beg of you to remember me affectionately to "the dear Sisters, whom I look upon as simple shep- "herdesses keeping watch over their flocks, that is, "their affections, and who, being warned by the "Angel, are going to pay their homage to the Divine "Babe, and offer him, as an earnest of their eternal "loyalty, the fairest of their lambs, which is their "love, unreserved and undivided."

On Christmas Eve, filled by anticipation with the joy of the sacred Night which is to give the world its Redeemer, Francis writes to St. Jane Frances de Chantal, and thus invites her to profit by the visit of the Divine Infant.

"May the sweet Infant of Bethlehem ever be your "happiness and your love, my very dear Mother. "Oh! the loveliness of this Little Child! I imagine "I see Solomon on his ivory throne, all beautifully "gilded and carved, which, as the Scripture tells us, "had no equal in all the kingdoms of the earth, "neither was there any king that could be compared, "for glory and magnificence, with the king that sat "upon it. And yet, I would a hundred times rather "see the dear Jesus in his Crib, than all the kings of "the world on their thrones.

"But, when I see him on the lap or in the arms "of his Blessed Mother, he seems to me to be more "magnificent on this Throne, not only than Solomon "ever was on his of ivory, but than he himself on "any throne that the heavens could provide him "with; for though the heavens surpass Mary in out-"ward grandeur, yet she surpasses them in invisible "perfections. Oh! may the great St. Joseph give us "some of the consolation that filled his soul; may "the Blessed Mother lend us something of her own "love, and the Infant Jesus mercifully pour into "our hearts of the infinite abundance of his merits!

"I beseech you to keep close to this Divine Babe, "and rest near him as lovingly as you can—he will "love you in return, even should your heart feel no "tenderness or devotion. What sense had the poor "ox and the ass?—and yet he refuses not to let "them breathe warmly upon him. And think you "he will refuse the aspirations of our poor hearts, "which, though just at present they feel no devotion, "yet are sincerely and loyally his, and are ever offer-"ing themselves to be the faithful servants of his own "divine self, and of his Holy Mother, and of his "dear protector Joseph!"

The sacred Night is over, and has brought Peace to men of good will:—Francis again writes to the same Saint, and thus betrays to her the joy he has

received from the contemplation of the great Mystery.

"Oh! the sweetness of this Night! The Church "has been singing these words—*honey has dropped "from the heavens.* I thought to myself, that the "Angels, not only come down on our earth to sing "their admirable *Gloria in excelsis,* but to gaze also "on this sweet Babe, this Honey of heaven resting on "two beautiful Lilies, for sometimes he is in Mary's "arms, and sometimes it is Joseph that caresses "him.

"What will you say of my having the ambition to "think that *our* two Angel Guardians were of the "grand choir of blessed Spirits that sang the sweet "hymn on this Night? I said to myself—oh! happy "we, if they would deign to sing once more their "heavenly hymn, and our hearts could hear it! I "besought it of them, that so there might be glory "in the highest heavens, and peace to hearts of good "will.

"Returning home from celebrating these sacred "mysteries, I rest awhile in thus sending you my "*Happy Christmas!* for I dare say that the poor "Shepherds took some little rest, after they had "adored the Babe announced to them by the Angels. "And as I thought of their sleep on that night, "I said to myself: How sweetly must they not have "slept, dreaming of the sacred melody wherewith the "Angels told them the glad tidings, and of the dear "Child and the Mother they had been to see!"

We will close our quotations by the following passage of another of his Letters, to St. Jane Frances de Chantal, in which he speaks of the Most Holy Name of "*Jesus,*" which the Divine Child of Mary received at his Circumcision.

"O my Jesus! fill our hearts with the sacred "balm of thy Holy Name, that so the sweetness of "its fragrance may penetrate our senses, and perfume

"our every action. But, that our hearts may be "capable of receiving this sweetness, they must be "circumcised:—take, therefore, from them whatever "could displease thy divine sight. O glorious Name! "named by the heavenly Father from all eternity, "be thou for ever written on our souls; that, as "thou, *Jesus*, art our *Saviour*, so may our souls be "eternally saved. And thou, O Holy Virgin! that "wast the first among mortals to pronounce this "saving Name, teach us to pronounce it as it be- "hoveth us, that so we may merit the Salvation "which thou didst bring into this world!

"My dear Daughter! it was but right that my "first letter of this year should be to Jesus and "Mary: my second is to you, to wish you a Happy "New Year, and exhort you to give your whole heart "to God. May we so spend this year, as that it may "secure to us the years of eternity! My first word "on waking this morning was: *Jesus!* and I felt as "though I would gladly pour out on the face of the "whole earth the oil of this sweet Name.

"As long as balm is shut up in a well-sealed vase, "no one knows its sweetness, save him who put it "there: but, as soon as the vase is opened, and a "few drops are sprinkled around, all who are present "say: *What sweet Balm!* Thus it was, my dear "Daughter, with our Jesus. He contained within "himself the balm of salvation; but no one knew it "until his divine Flesh was laid open by the fortunate "wound of that cruel knife—and then people knew "him to be the Balm of the world's Salvation, and "first Joseph and Mary, then the whole neighbourhood, "began to cry out: *Jesus!* which means Saviour."

Let us now turn to the Office of the Church for this Feast, and read the life of our Saint.

Franciscus in oppido Salesio, unde familiæ cognomen, piis et nobilibus pa-

Francis was born of pious and noble parents, in the town of Sales, from which the

family took their name. From his earliest years, he gave pledge of his future sanctity by the innocence and gravity of his conduct. Having been instructed in the liberal sciences during his youth, he was sent early to Paris, that he might study Philosophy and Theology; and in order that his education might be complete, he was sent to Padua, where he took, with much honour, the degree of doctor in both civil and canon law. He visited the sanctuary of Loreto, where he renewed the vow, he had already taken in Paris, of perpetual virginity, in which holy resolution he continued till death, in spite of all the temptations of the devil and all the allurements of the flesh.

He refused to accept an honourable position in the Senate of Savoy, and entered into the ecclesiastical state. He was ordained Priest, and was made Provost of the Diocese of Geneva, which charge he so laudably fulfilled that Granier, his Bishop, selected him for the arduous undertaking of labouring, by the preaching of God's word, for the conversion of the Calvinists of Chablais and the neighbouring country round about Geneva. This mission he undertook with much joy. He had to suffer the harshest treatment on the part of the heretics, who frequently sought to take away his life, calumniated him, and laid all kinds of plots against him.

rentibus natus, a teneris annis futuræ sanctitatis indicia præbuit morum innocentia, et gravitate. Adolescens liberalibus disciplinis eruditus, mox Philosophiæ ac Theologiæ Parisiis operam dedit: et ne quid sibi deesset ad animi culturam, Juris utriusque lauream summa cum laude Patavii obtinuit. In sacra Æde Lauretana perpetuæ virginitatis votum, quo pridem Parisiis se obstrinxerat, innovavit: a cujus virtutis proposito nullis unquam dæmonum fraudibus, nullis sensuum illecebris potuit dimoveri.

Recusata in Sabaudiæ Senatu amplissima dignitate, Clericali militiæ nomen dedit: tum sacerdotio initiatus, et Genevensis Ecclesiæ Præposituram adeptus, ejus muneris partes adeo perfecte explevit, ut eum Granerius Episcopus vindicandis ab hæresi Calviniana Chaballicensibus, aliisque Genevæ finitimis populis, divini verbi præconem destinarit. Quam expeditionem alacri animo suscipiens, asperrima quæque perpessus est, sæpe ab hæreticis conquisitus ad necem, variisque calumniis et insidiis vexatus. Sed inter tot discrimina et agones, insuperabilis ejus constantia semper enituit;

Deique ope protectus, septuaginta duo millia hæreticorum ad Catholicam fidem reduxisse dicitur, inter quos multi nobilitate, et doctrina insignes numerantur.

But, he showed heroic courage in the midst of all these dangers and persecutions, and, by the divine assistance, converted, as it is stated, seventy-two thousand heretics to the catholic faith, among whom were many distinguished by the high position they held in the world and by their learning.

Mortuo Granerio, qui eum sibi Coadjutorem decerni curaverat, Episcopus consecratus, sanctitatis suæ radios circumquaque diffudit, zelo ecclesiasticæ disciplinæ, pacis studio, misericordia in pauperes, omnique virtute conspicuus. Ad divini cultus augmentum novum Ordinem Sanctimonialium instituit, a Visitatione beatæ Mariæ Virginis nuncupatum, sub regula sancti Augustini, cui addidit Constitutiones sapientia, discretione et suavitate mirabiles. Suis itaque scriptis cœlesti doctrina refertis Ecclesiam illustravit, quibus iter ad christianam perfectionem tutum, et planum demonstrat. Annum denique agens quinquagesimum quintum, dum e Gallia Anneceium regreditur, post sacrum in die sancti Joannis Evangelistæ Lugduni celebratum, gravi morbo correptus, sequenti die migravit in cœlum, anno Domini millesimo sexcentesimo vigesimo secundo. Ejus corpus Anneceium delatum, in Ecclesia Monialium dicti Ordinis honori-

After the death of Granier, who had already made him his Coadjutor, he was made Bishop of Geneva. Then it was that his sanctity showed itself in every direction, by his zeal for ecclesiastical discipline, his love of peace, his charity to the poor, and every virtue. From a desire to give more honour to God, he founded a new Order of Nuns, which he called the Visitation, taking for their Rule that of St. Augustine, to which he added Constitutions of admirable wisdom, discretion, and sweetness. He enlightened the children of the Church by the works he wrote which are full of a heavenly wisdom, and point out a path which is at once safe and easy to christian perfection. In his fifty-fifth year, whilst returning from France to Anneçy, he was taken with his last sickness, immediately after having celebrated Mass, on the Feast of St. John the Evangelist. On the following day, his soul departed this life for heaven, in the year of our Lord 1622. His body was taken to Annecy, and was buried, with great demonstra

tion of honour, in the Church of the Nuns of the above mentioned Order. Immediately after his death, miracles began to be wrought through his intercession, which being officially authenticated, he was canonised by Pope Alexander the Seventh, and his Feast was appointed to be kept on the twenty-ninth day of January.

fice conditum fuit, cœpitque statim miraculis clarescere. Quibus rite probatis, ab Alexandro Septimo, Pontifice Maximo, in Sanctorum numerum relatus est, assignata ejus festivitati die vigesima nona Januarii.

Pope Alexander the Seventh composed himself the Collect for the Office and Mass of the Saint's Feast. Let us say it with our holy Mother the Church.

COLLECT.

LET US PRAY.

O God, who, for the salvation of souls, wast pleased that blessed Francis, thy Confessor and Bishop, should become all to all: mercifully grant, that being plentifully enriched with the sweetness of thy charity, by following his directions, and, by the help of his merits, we may obtain life everlasting. Through Christ our Lord. Amen.

OREMUS.

Deus, qui ad animarum salutem, beatum Franciscum Confessorem tuum atque Pontificem, omnibus omnia factum esse voluisti: concede propitius, ut charitatis tuæ dulcedine perfusi, ejus dirigentibus monitis, ac suffragantibus meritis, æterna gaudia consequamur. Per Christum Dominum nostrum. Amen.

Peaceful conqueror of souls! Pontiff beloved of God and man! we venerate thee as the perfect imitator of the sweetness and gentleness of our Jesus. Having learnt of him to be *meek and humble of heart*, thou didst, according to his promise, *possess the land*.[1] Nothing could resist thee. Heretics, however obstinate; sinners, however hardened; tepid souls, however sluggish;—all yielded to the powerful

[1] St. Matth. v. 4.

charm of thy word and example. We love to see thee standing near the Crib of our loving Jesus, and sharing in the glory of John and the Innocents, for thou wast an Apostle like John, and simple like the children of Rachel. Oh! that our hearts might be filled with the spirit of Bethlehem, and learn how *sweet is the yoke*, and how *light the burden* of our Emmanuel![1]

Pray for us to our Lord, that our charity may be ardent like thine; that the desire of perfection may be ever active within us; that we may gain that *introduction to a devout Life* which thou hast so admirably taught; that we may have that love of our neighbour, without which we cannot hope to love God; that we may be zealous for the salvation of souls; that we may be patient and forgive injuries, in order that we may love one another, not only *in word and in tongue, but*, as thy great model says, *in deed and in truth*.[2] Bless the Church Militant, whose love for thee is as fresh as though thou hadst but just now left her; thou art venerated and loved throughout the whole world.

Hasten the conversion of the followers of Calvin. Thy prayers have already miraculously forwarded the great work, and the Holy Sacrifice has, long since, been publicly offered up in the very City of Geneva. Redouble those prayers, and then, even we may live to see the grand triumph of the Church. Root out, too, the last remnants of that Jansenistic heresy, which was beginning to exercise its baneful influence at the close of thy earthly pilgrimage. Remove from us the dangerous maxims and prejudices, which have come down to us from those unhappy times, when this odious sect was at the height of its power.

Bless with all the affection of thy paternal heart

[1] St. Matth. xi. 30. [2] I. St. John, iii. 18.

the holy Order thou didst found, and which thou didst offer to Mary under the title of her Visitation. Maintain it in its present edifying fervour; give it increase in number and merit; and do thou thyself direct it, that so thy family may be ever animated by the spirit of its father.—Pray, also, for the venerable Episcopate, of which thou art the ornament and model: ask our Lord to bless his Church with Pastors endowed with thy spirit, inflamed with thy zeal, and imitators of thy sanctity.

JANUARY 30.

SAINT MARTINA,

VIRGIN AND MARTYR.

A THIRD Roman Virgin, wearing on her brow a Martyr's crown, comes to-day to share the honours given to Agnes and Emerentiana, and offer her palm to the Lamb. Her name is Martina, which the pagans were wont to give to their daughters in honour of their god of war. Her sacred relics repose at the foot of the Capitoline hill, in the ancient temple of Mars, which has now become the beautiful Church of *Saint Martina*. The holy ambition to render herself worthy of Him whom she had chosen as her divine Spouse, gave her courage to suffer torments and death for his sake; so that of her, as of the rest of the Martyrs, we may say those words of the Liturgy, *she washed her robes in the Blood of the Lamb*. Our Emmanuel is *the Mighty God*,[1] *the Lord that is mighty in war*,[2] not, like the Mars of the pagans, needing the sword to win his battles. He vanquishes his enemies by meekness, patience, and innocence, as in the martyrdom of to-day's Saint, whose victory was grander than was ever won by Rome's boasted warriors.

This illustrious Virgin, who is one of the Patrons of the City of Rome, is honoured by having her praises sung by one of the Popes. It was Urban the Eighth who wrote the Hymns, which are recited on her Feast, and which we subjoin to the Lessons which recount the glorious combats of our Saint.

[1] Is. ix. 6. [2] Ps. xxiii. 8.

Martina, a noble virgin of Rome, was the daughter of a Consul. Having lost her parents when quite a child, and being exceedingly fervent in the practice of the christian religion, she was singularly charitable to the poor, and distributed among them her immense riches. During the reign of Alexander Severus, she was ordered to worship the false gods, but most courageously refused to commit so detestable a crime. Whereupon, she was several times scourged; her flesh was torn with iron hooks and nails, and with potsherds, and her whole body was cut with most sharp swords; she was scalded with boiling oil, and was, at length, condemned to be devoured by wild beasts, in the amphitheatre; but being miraculously left untouched by them, she was thrown on a burning pile, from which she also escaped unhurt, by the same divine power.

Some of the men that had inflicted these tortures upon her, being struck by the miracle, and touched by the grace of God, embraced the christian faith, and, after suffering many tortures, gained the glorious palm of martyrdom by being beheaded. The prayers of Martina were powerful with God. Earthquakes shook the city, fire fell from the heavens in the midst of loud thunder, the temples and idols of the gods were overthrown and destroyed. More than once, milk flowed from her wounds

Martina Virgo Romana patre consulari, illustri genere nata, teneris adhuc annis orbata parentibus, christianæ pietatis ardore succensa, divitias quibus affluebat, mira in pauperes liberalitate distribuit. Sub Alexandro principe cum deos inanes colere juberetur, immane facinus summa libertate detestatur. Quapropter iterum atque iterum affecta verberibus, uncis, ungulis ferreis, testarum fragmentis lacerata, acutissimis gladiis membratim concisa, adipe ferventi peruncta, demum in amphitheatro damnatur ad bestias: a quibus illæsa divinitus evadens, in ardentem rogum injecta, incolumis pari beneficio servatur.

Ex ejus tortoribus nonnulli miraculi novitate correpti, Dei aspirante gratia, Christi fidem amplexi, post cruciatus gloriosam martyrii palmam, capitis abscissione promeruere. Ad ejusdem preces nunc terræ motibus exortis, nunc ignibus e cœlo tonante delapsis, deorum templa prostrata sunt, et simulacra consumpta. Interdum ex vulneribus lac cum sanguine erupit, splendorque nitidissimus, ac suavissimus odore corpore emanavit: interdum

sublimis regia in sede divinis laudibus una cum cœlitibus interesse visa est.

Hisce prodigiis, ejusque in primis constantia, acriter permotus judex, caput Virgini amputari præcepit; qua perempta, auditaque de cœlo voce, qua ad Superos evocabatur, urbs tota contremuit, ac multi idolorum cultores ad Christi fidem conversi sunt. Sacrum Martinæ corpus sedente sancto Urbano Primo, martyrio affectum, Urbano Octavo Pontifice Maximo, in pervetusta ejusdem Ecclesia, ad Mamertinum carcerem in Capitolini clivi radicibus, cum sanctorum Martyrum Concordii, Epiphanii, et sociorum corporibus repertum, eodem loco in meliorem formam redacto, atque decentius ornato, magno populi concursu, totius Urbis lætitia, solemni ritu, ac pompa repositum est.

together with the blood, and a most sweet fragrance was perceived by the by-standers; and sometimes she was seen raised up and placed on a beautiful throne, and singing the divine praises surrounded by heavenly spirits.

Vexed above measure by these prodigies, and, above all, by her constancy, the judge ordered her to be beheaded. Which being done, a voice from heaven was heard calling Martina to ascend: the whole city trembled, and many of the idolaters were converted to the faith of Christ. Martina suffered under the Pontificate of Urban the First; and under that of Urban the Eighth, her body was discovered in an ancient Church, together with those of the holy Martyrs Concordius, Epiphanius and Companions, near the Mamertine prison, at the foot of the Capitoline hill. The Church was restored, and decorated, and the body of the Saint was again placed in it, with much solemnity, in the presence of a great concourse of people, and amidst shouts of joy from the whole city.

We unite into one the three hymns of Urban the Eighth, in which the holy Church prays for the deliverance of Jerusalem. It is the last cry of the Crusades.

HYMN.

Martinæ celebri plaudite nomini,
Cives Romulei, plaudite gloriæ:

Citizens of Rome! sing to the celebrated name of the glorious Martina. Sing the praises of this admira-

ble Virgin and Martyr of Christ.

She was born of noble parents, and was brought up in every delicacy, surrounded by all that could pamper nature, and with riches of a prince-like house at her command.

But, she spurns these luxuries, dedicates herself to the Creator of all things, and, with a liberal hand, distributes her riches to the poor of Christ, that she may gain the riches of heaven.

She shrinks not at the torturing hook, the wild beasts, or the cruel wound-inflicting rods. Angels descend from heaven, comforting her with a divine food.

The very lions lose their fierceness, and tamely come crouching at her feet. The sword, Martina! gave thee the wished-for death, and death united thee to the choirs of heaven.

Our ceaseless prayers mount up to thee from thine altar, where clouds of incense shroud devotion's love; and thy blessed name makes Mars forgotten, the pretended god.

Do thou protect thy fatherland, and give to Christian countries the rest of holy peace, driving unto Thracian coast the din of arms and war.

Marshal the armies of princes under the banner of the Cross,

Insignem meritis dicite Virginem,
Christi dicite Martyrem.
Hæc dum conspicuis orta parentibus,
Inter delicias, inter amabiles
Luxus illecebras, ditibus affluit
Faustæ muneribus domus.
Vitæ despiciens commoda, dedicat
Se rerum Domino, et munifica manu
Christi pauperibus distribuens opes,
Quærit præmia cœlitum.
Non illam crucians ungula, non feræ,
Non virgæ horribili vulnere commovent:
Hinc lapsi e Superum sedibus Angeli
Cœlesti dape recreant.
Quin et deposita sævitie leo,
Se rictu placido projicit ad pedes;
Te, Martina, tamen dans gladius neci
Cœli cœtibus inserit.
Te, thuris redolens ara vaporibus
Quæ fumat, precibus jugiter invocat,
Et falsum perimens auspicium, tui
Delet nominis omine.
Tu natale solum protege, tu bonæ
Da pacis requiem Christiadum plagis;
Armorum strepitus, et fera prælia
In fines age Thracios.
Et regum socians agmina sub crucis

Vexillo, Solymas nexibus exime,
Vindexque innocui sanguinis hosticum
Robur funditus erue.
Tu nostrum columen, tu decus inclytum,
Nostrarum obsequium respice mentium:
Romæ vota libens excipe, quæ pio
Te ritu canit, et colit.
A nobis abigas lubrica gaudia,
Tu, qui Martyribus dexter ades, Deus
Une, et Trine, tuis da famulis jubar,
Quo clemens animos beas.
Amen.

deliver Jerusalem from her chains. Avenge innocent blood, and once for all crush down the Turkish foe.

O thou our Patron, and our City's Saint! see this homage of our loving hearts. Hear the prayers of thy Rome, which, on this festive day, offers thee its hymns and reveres thy name.

O God, whose arm protects the Martyrs, take from us the pleasures which would make us fall. O Triune God! give to thy servants the blessed light, wherewith thy mercy crowns the soul with bliss.
Amen.

Thus does christian Rome hymn thy praises, O generous Martyr! and whilst praising, begs thee to protect her with thy loving care. She is safe from danger, if shielded by such watchfulness as thine. Hear her prayers, and drive far from the Holy City the enemies that would plot her ruin. She has foes more to be dreaded than they that attack her walls with the cannon of their fierce artillery—she has them who plot the destruction of her independence. Disconcert these plans of perfidy, and remember, O Martina! that the City which now asks thy aid, was the Mother that trained thee to be a Martyr. Weaken still more the falling kingdom of the Turk; emancipate Jerusalem; inspire our Europe to take up the cause of the suffering Syria.

Obtain for us from Jesus, thy Spouse, the courage to destroy those idols of our affections, to which we are so prone to offer the sacrifice of our hearts. The enemies of our salvation are untiring in their attacks upon our frailty—oh! stretch out to us thy helping hand; that hand, which made the idols of Rome

tremble, is not less powerful now to stay the violence of the world that threatens to destroy our souls. Thy own brave combats have given thee a place of honour near our Redeemer's Crib : if, like thee, we will but resist and conquer, this *Mighty God* will welcome us, too, and bless us. He came into this world that he might vanquish our enemies, but he requires of us to share with him the toils of the battle. Pray for us, O Martina ! that our confidence in our God may ever be accompanied by diffidence in ourselves, and we shall never be cowards in the great contest for heaven !

January 31.

SAINT PETER NOLASCO,

CONFESSOR.

The Ransomer of Captives, Peter Nolasco, is thus brought before us by the Calendar, a few days after having given us the Feast of his master, Raymund of Pegnafort. Both of them offer to the Divine Redeemer the thousands of Christians they ransomed from slavery. It is an appropriate homage, for it was the result of the charity, which first began in Bethlehem, in the heart of the Infant Jesus, and was afterwards so fervently practised by these two Saints.

Peter was born in France, but made Spain his adopted country, because it offered him such grand opportunities for zeal and self-sacrifice. In imitation of our Redeemer, he devoted himself to the ransom of his brethren; he made himself a prisoner to procure them their liberty; and remained in exile, that they might once more enjoy the happiness of home. His devotedness was blessed by God. He founded a new Religious Order in the Church, composed of generous hearted men, who, for six hundred years, prayed, toiled, and spent their lives, in obtaining the blessing of liberty to countless Captives, who would else have led their whole lives in chains, exposed to the imminent danger of losing their faith.

Glory to the Blessed Mother of God, who raised up these Redeemers of Captives! Glory to the Catholic

Church, whose children they were! But above all, glory be to our Emmanuel, who, on his entrance into this world, thus spoke to his Eternal Father: *Sacrifice and oblation thou wouldst not, neither are they pleasing to thee*—but a Body thou *hast fitted unto me. Then, said I, behold I come*:[1] that is, *Behold, I come to offer myself as a Sacrifice.* The Divine Infant has infused this same spirit of love for mankind, (for whom he so mercifully became the Ransom,) into the hearts of such men as the Saint of to-day: they saw what God had done for man, and they felt it a necessity to go and sacrifice themselves for the *redemption* of their suffering fellow creatures.

Our Lord rewarded St. Peter Nolasco, by calling him to heaven, at that very hour, wherein, twelve hundred years before, himself had been born in Bethlehem. It was on Christmas Night that the Redeemer of Captives was united to Jesus, the Redeemer of Mankind. Peter's last hymn on earth was the 110th Psalm; and as his faltering voice uttered the words: *He hath sent Redemption to his people; he hath commanded his covenant for ever,* his soul took its flight to heaven.

The Church, in fixing a day for the Feast of our Saint, could not of course take the anniversary of his death, which belongs so exclusively to her Jesus; but it was just, that he, who had been honoured with being born to heaven at the very hour which God had chosen for the Birth of his Son upon the earth, should receive the tribute of our festive commemoration on one of the forty days of Christmas; this last day of January was selected.

Let us now learn from the Liturgy the claims of Peter Nolasco to our veneration and love.

[1] Ps. xxxix. 7, 8: cited by St. Paul, Heb. x. 5, and following verses.

Petrus Nolasco, Recaudi prope Carcassonam in Gallia nobili genere natus, singulari erga proximum charitate excelluit; cujus virtutis præsagium fuit, quod cum adhuc in cunabulis vagiret infans examen apum ad eum convolavit, et favum mellis in ejus dextera construxit. Adolescens parentibus orbatus, Albigensium hæresim, quæ tunc in Gallia grassabatur, execrans, divendito patrimonio, in Hispaniam secessit, et apud beatam Virginem Montis Serrati, votum, quo pridem se obstrinxerat, exsolvit. Tum Barcinonam pergens, quum in Christi fidelibus ab hostiam servitute redimendis, omnem pecuniam consumpsisset, seipsum pro iis liberandis venumire, aut in illorum vincula suffici, cupere dictitabat.

Quam gratum Deo fuerit hoc sancti viri desiderium subsequens declaravit eventus. Nam noctu oranti, et de Christianorum in captivitate degentium subsidio, multa animo volventi, beata Virgo apparens: Filio suo, sibique acceptissimum fore suggessit, si ad sui honorem Religiosorum Ordo institueretur, quibus præcipue esset cura, captivos ab infidelium tyrannide liberare. Huic cœlesti monito illico obtemperans, una cum

Peter Nolasco was born at Recaud, near Carcassonne, in France, of noble parents. His distinguishing virtue was the love of his neighbour, which seemed to be presaged by this incident, that when he was a babe in his cradle, a swarm of bees one day lighted upon him, and formed a honey-comb on his right hand. He lost his parents early in life. The Albigensian heresy was, at that time, making way in France; Peter, out of the hatred he had for that sect, withdrew into Spain, after having sold his estates. This gave him an opportunity of fulfilling a vow at our Lady's of Mount-Serrat, which he had made some time previous. After this, he went to Barcelona; and having there spent all his money in ransoming the Christian captives from the slavery of their enemies, he was often heard saying, that he would willingly sell himself to redeem others, or become a slave in the stead of any captive.

God showed him, by the following event, how meritorious in his sight was this desire. He was one night praying for the Christian captives, and deliberating with himself how he might obtain their deliverance, when the Blessed Virgin appeared to him, and told him, that he would render himself most dear to her Son and herself, if he would institute, in her honour, an Order of Religious men, who should devote themselves to the ransoming Captives from the in-

fidels. He delayed not to follow the heavenly suggestion, and instituted the Order of Our Lady of Mercy for the Redemption of Captives, in which he was aided by St. Raymund of Pegnafort, and James the First, King of Aragon, both of whom had, on that same night, received the like intimation from the Mother of God. The Religious of this Order take a fourth vow, namely, to offer themselves as slaves to the Moors, if they can in no other way obtain the ransom of the Christians.

Having taken a vow of virginity, he spent his whole life in the most perfect purity. He excelled in every virtue, especially in patience, humility, and abstinence. He foretold future events by the gift of prophecy, wherewith God had favoured him. Thus, when king James was laying siege to Valentia, then in the possession of the Moors, he received assurance from the Saint that he would be blessed with victory. He was frequently consoled with the sight of his Angel Guardian and the Virgin-Mother of God. At length, being worn out with old age, he received an intimation of his approaching death. When he was seized with his last sickness, he received the holy Sacraments, and exhorted his Religious Brethren to love the Captives. After which, he began most devoutly to recite the Psalm, *I will praise thee, O Lord, with my whole heart;*

sancto Raymundo de Pennafort, et Jacobo Primo rege Aragoniæ, de eadem re a Dei Genitrice ipsa nocte præmonitis, Religionem Beatæ Mariæ de Mercede redemptionis captivorum instituit; sodalibus suis quarto voto obstrictis, manendi in pignus sub Paganorum potestate, si pro Christianorum liberatione opus fuerit.

Edito virginitatis voto, illibatam perpetuo castitatem servavit. Patientia, humilitate, abstinentia, cæterisque virtutibus mirabiliter enituit. Prophetiæ dono illustris, futura prædixit, inter quæ maxime celebratur: quod Jacobus rex Valentiam a Mauris occupatam expugnaverit, accepta prius ab eo obtinendæ victoriæ securitate. Angeli Custodis, ac Deiparæ Virginis frequenti apparitione recreabatur. Senio tandem confectus, de imminenti morte certior factus, in morbum incidit, sanctisque refectus Sacramentis, fratres suos ad charitatem erga captivos cohortatus, et Psalmum, Confitebor tibi, Domine, in toto corde meo, devotissime recitans, ad illa verba, Redemptionem misit Dominus populo suo, spiritum Deo reddidit, media nocte Vigiliæ Nativitatis Domini, an-

no millesimo ducentesimo quinquagesimo sexto. Cujus festivitatem Alexander Septimus die trigesima prima Januarii celebrari præcepit.

and at these words: *He hath sent Redemption to his people*, he breathed forth his soul into the hands of his Creator, at Christmas midnight, in the year 1256. Pope Alexander the Seventh commanded that his Feast should be kept on the thirty-first day of January.

Thou, O Jesus! camest to cast fire upon the earth, and thy desire is that it be enkindled in the hearts of men. Thy desire was accomplished in Peter Nolasco, and the children of his Order. Thus dost thou permit men to co-operate with thee in the designs of thy sweet mercy, and, by thus restoring harmony between man and his Creator, thou hast once more given to the earth the blessing of fraternal love between man and man. Sweet Infant Jesus! we cannot love thee, without loving all mankind; and thou, who art our Ransom and our Victim, willest that we, also, be ready to lay down our lives for one another.

Thou, O Peter! wast the Apostle and the model of this fraternal charity; and our God rewarded thee by calling thee to himself on the anniversary of the Birth of Jesus. That sweet Mystery, which so often encouraged thee in thy holy labours, has now been revealed to thee in all its glory. Thy eyes now behold that Jesus as the great King, the Son of the Eternal Father, before whom the very Angels tremble. Mary is no longer the poor humble Mother, leaning over the Crib, where lies her Son; she now delights thy gaze with her queenly beauty, seated as she is on a throne nearest to that of the divine Majesty. Thou art at home amidst all this glory, for heaven was made for souls that love as thine did. Heaven is the land of love, and love so filled thy heart even when on earth, that it was the principle of thy whole life.

Pray for us, that we may have a clearer knowledge of this love of God and our neighbour, which makes us like to God. It is written, that *he that abideth in charity, abideth in God, and God in him*;[1] intercede for us, that the Mystery of Charity, which we are now celebrating, may transform us into Him, who is the one object of all our love during this season of grace. May we love our fellow-creatures as ourselves; bear with them, excuse their weaknesses, and serve them. May our good example encourage them, and our words edify them; may we comfort them and win them to the service of God by our kindness, and our charities.

Pray for France, which is thy country, and for Spain, where thou didst institute thy grand Order. Protect the precious remnants of that Order, by whose means thou didst work such miracles of charity. Console all prisoners and captives. Obtain for all men that holy *Liberty of Children of God*, of which the Apostle speaks,[2] and which consists in obedience to the law of God. When this liberty is in man's soul, he never can be a slave; but when the inner man is enslaved, the outward man never can be free. Oh! pray that the fetters of false doctrines and passions may be broken, and then the world will enjoy that true Liberty, which would soon put an end to tyranny, and make tyrants impossible.

[1] I. St. John, iv. 16. [2] Rom. viii. 21.

The First Vacant Day After January 31.

SAINT TITUS,

BISHOP AND CONFESSOR.[1]

We are to celebrate, to-day, the Feast of a holy Bishop of the Apostolic Age—a Disciple of the Apostle St. Paul. Little is known of his life; but, by addressing to him one of his inspired Epistles, the Apostle of the Gentiles has immortalised his memory. Wheresoever the Faith of Christ has been or shall be preached, Titus' name has been venerated by the Faithful; and as long as the world lasts, the holy Church will read to her children this Epistle, which was written, indeed, to a simple Bishop of the Isle of Crete, but was dictated by the Holy Ghost, and therefore destined to be a part of those Sacred Scriptures, which contain the Word of God. The counsels and directions given in this admirable Letter, were the rule of the holy Bishop, for whom St. Paul entertained a very strong affection. St. Titus had the honour of establishing the Christian Religion in that famous Island, which was one of the strong-holds of Paganism. He survived his master, who was put to death by Nero. Like St. John, he sweetly slept in Christ at a very advanced age, re-

[1] The Feast of St. Titus, which we have placed after the last day of January, is more or less deferred according to circumstances: this is owing to its having no fixed day, and to the Holy See allowing it to be kept on the first that is vacant. In most places, it is not kept till February.

pected and loved by the Church he had founded. As we have already observed, his life left but few traces behind it; but these few are sufficient to prove him to have been one of those wonderful men, whom God chose as the directors of his infant Church.

Titus, Bishop of Crete, was initiated into the mysteries of the christian faith by Paul the Apostle; and being prepared by the sacraments, he shed so bright a light of sanctity on the infant Church, that he merited to be chosen as one of the Disciples of the Doctor of the Gentiles. Being called to bear the burden of preaching the Gospel, so ardent and persevering was he in the discharge of that duty, that he endeared himself to St. Paul so much, as to make the Apostle say in one of his Epistles, that being come to Troas, to preach the faith in that city, he found no rest for his heart, because he found not there his brother Titus. And having, a short time after this, gone to Macedonia, he thus expresses his affection for his disciple in these terms: *But God who comforteth the humble, comforted us by the coming of Titus.*

Being sent to Corinth by the Apostle, he acquitted himself in this mission (which mainly consisted in collecting the alms given by the piety of the faithful towards alleviating the distress of the Hebrew Church) with so much prudence and patience, that he

Titum Cretensium Episcopum vix Pauli Apostoli verbo christianæ fidei sacramentis, mysteriisque excultum, ea sanctitatis luce Ecclesiæ tunc vagienti effulsisse compertum est, ut inter ejusdem Doctoris Gentium discipulos meruerit cooptari. Adscitus in partem oneris prædicationis adeo evangelizandi ardore et fidelitate Paulo exstitit carus, ut ipse cum venisset Troadem propter Evangelium Christi testatus sit, non habuisse requiem spiritui suo, eo quod Titum fratrem suum ibi non invenerit. Et paulo post Macedoniam petens, rursus suam in eum charitatem ita exprimit: Sed qui consolatur humiles, consolatus est nos Deus in adventu Titi.

Quamobrem Corinthum ab Apostolo missus, ea sapientia et lenitate legationis hujus munere functus est, quæ præsertim de fidelium pietate eleemosynas colligendas ad sublevandam Ecclesiæ Hebræorum inopiam spectabat, ut Corin-

thios non solum in Christi fide continuerit, sed etiam desiderium, fletum, æmulationem inter eos pro Paulo qui illos primum instituit, excitaverit. Ad effundendum interim inter gentes linguis, locisque distinctas, divini verbi semen, pluribus terra, marique itineribus relectis, magnaque animi firmitate pro Crucis trophæo curis laboribusque exantlatis, una cum duce Paulo Cretæ insulam appulit. Cum porro huic Ecclesiæ Episcopus ab ipso Apostolo delectus esset, dubitandum non est, quin in eo munere ita versatus sit, ut juxta ipsius Pauli præceptoris monita, seipsum præbuerit exemplum bonorum operum in doctrina, in integritate, in gravitate.

Itaque tamquam lucerna inter eos qui in idololatriæ et mendaciorum tenebris, veluti in umbra mortis, sedebant, religionis jubar diffudit. Traditur eum inter Dalmatas, ut Crucis vexillum explicaret, strenue consudasse. Tandem meritorum et dierum plenus quarto supra nonagesimum anno, pridie Nonas Januarii, pretiosa justorum morte obdormivit in Domino, et sepultus est in Ecclesia, ubi ab Apostolo Minister fuerat constitutus. Hujus nomen a

not only confirmed the Corinthians in the faith of Christ, but made them so desirous of a visit from Paul, who had been their first teacher in the faith, that they shed tears of longing affection. After having undertaken several journeys, both by sea and land, in order to sow the seed of the divine word among people of various tongues and countries; and after having supported, with great firmness of soul, countless anxieties and fatigues, in order to plant the standard of the Cross;—he landed at the island of Crete in company with his master St. Paul. The Apostle made him Bishop of the Church which he had founded in that island; and it is not to be doubted but that Titus so discharged his duty as that he became a model to the Faithful, according to the advice given to him by his master, *in good works, in doctrine, in integrity, in gravity.*

Thus did he become a shining light, pouring forth the rays of christian faith on them that were sitting in the darkness of idolatry and lies, as in the shadow of death. Tradition tells us that he passed into Dalmatia, where he laboured with extraordinary zeal to enlist that people under the banner of the Cross. At length, full of days and merit in the ninety-fourth year of his age, he slept in the Lord the death of the just, on the vigil of the nones of January (January 4th), and was buried

in the Church in which the Apostle had appointed him Minister of the word. St. John Chrysostom and St. Jerome pass great eulogium upon this holy Bishop, and his name is inscribed in the Roman Martyrology on the day above mentioned; but in establishing his Feast to be celebrated, with an Office and Mass, throughout the catholic world, by the clergy secular and regular, the sovereign Pontiff Pius the Ninth ordered it to be kept on the first vacant day following the anniversary of the Saint's death.

sancto Joanne Chrysostomo et a sancto Hieronymo præcipue commendatum, Martyrologio Romano eadem die inscriptum legitur; verum pro ejus die festo cum Officio et Missa in catholico orbe recolendo ab utroque Clero, primam insequentem diem liberam Summus Pontifex Pius Nonus assignavit.

Favoured Disciple of the great Apostle! the holy Church has decreed that one of the days of the ecclesiastical year should be spent in celebrating thy virtues, and presenting thee our prayers. Look down with love upon the Faithful who glorify the Holy Spirit that gave thee thy rich graces. Thou didst discharge thy Pastoral duties with untiring zeal. Every quality enumerated in the Epistle addressed to thee by St. Paul, as required in a Bishop, was possessed by thee; and thou shinest in the crown of Jesus, the Prince of Pastors, as one of the brightest of its gems. Forget not the Church militant, of which thou wast one of the first guides. Eighteen hundred years have passed away since thou wast taken from her. During this long period, she has had sufferings and trials without end; but she has triumphed over every obstacle, and she continues her glorious path, saving souls and offering them to her heavenly Spouse; and this will she persevere doing, until her Jesus comes to stop the course of time, and open the gates of eternity. Meanwhile, O glorious Saint! she counts on the aid of thy prayers, in the great work of the salvation of souls. Ask of Jesus,

that he send us Pastors like unto thee. Pray for that Island, which thou didst convert to the true faith, but which is now buried in the darkness of infidelity and schism. Pray, too, for the Greek Church, that it may regain its ancient glory by union with the See of Peter. Hear, O Titus! the prayers of the Pontiff, who has made thy name be venerated in the Liturgy throughout the world, in order that he might draw down peace and mercy upon the world, by thy powerful intercession.

February 1.

SAINT IGNATIUS,

BISHOP AND MARTYR.

Two days more, and the happy season of Christmas will be over! This is the vigil of its termination, and lo! there comes to gladden us one of the grandest Martyrs of the year—Ignatius surnamed the Theophorus,[1] Bishop of Antioch. A venerable tradition tells us, that this old man, who so generously confessed the faith before Trajan, was the child whom Jesus took into his arms, and showed to his Disciples as a model of that simplicity, which we must all have, if we would enter into the kingdom of heaven. To-day he appears before us, standing near the Crib, in which this same Jesus gives us his own divine lessons of humility and simplicity.

But, in this the Court of our Emmanuel, Ignatius stands near to Peter, the Feast of whose Chair we kept a few days since; for the Prince of the Apostles made him his second successor in his first See of Antioch. From so honoured a position Ignatius derived that courage, which made him resist a powerful Emperor even to his face, defy the wild beasts of the amphitheatre, and triumph by a glorious martyrdom. As it were to show the supremacy of the See of Rome, Divine Providence willed that he, with his chains upon him, should go to *see Peter*,[2] and finish

[1] i.e. *he that carries God*, or, *he that is carried of God*, according as the accent is placed in the Greek word.

[2] Gal. i. 18.

his course in the Holy City, and thus mingle his blood with that of the Apostles. Rome would have been imperfect without the glory of Ignatius' martyrdom, which is the pride of her Colyseum, rich as it is with the blood of so many thousands of Martyrs.

Ignatius' character is impetuosity of love for his God. He has but one fear—it is, that the prayers of the Romans will stay the lions from devouring him, and his desire of being united to Christ be thus denied him. Let us admire this superhuman fortitude, which shows itself thus suddenly amidst the pagan world, and let us acknowledge, that so ardent a love of God, and so vehement a longing to possess him, could only have come from the accomplishment of the Mysteries of our Redemption, which showed man how much God loved him. The Crib of Bethlehem, even had there never been the Sacrifice of Calvary, would, of itself, been sufficient to convince us of all this. God comes down from heaven for the sake of his creature, man; he himself becomes Man, nay, a Child, and is laid in a manger! Such miracles of love would have sufficed to save the guilty world; how, then, shall they not have power to prompt men to give their whole heart to their loving God? And would it be too much, if we made a sacrifice of our very lives to repay our Jesus for only that much of his love, which he showed us by being Born among us?

The Church gives us, in the Lessons of to-day's Office, the brief account of our Saint given by St. Jerome in his Book *On Ecclesiastical Writers.* The holy Doctor has inserted a few sentences from the Martyr's admirable Epistle, written to the Faithful of Rome. We would have gladly offered the whole of this Epistle to our readers, had it not been for want of space. But the passages quoted by St. Jerome are some of the finest.

Ignatius was the third Bishop of the Church of Antioch, St. Peter the Apostle being the first. During the persecution under Trajan, he was condemned to be devoured by wild beasts, and was sent in chains to Rome. During this voyage, which was made by sea, he had to stop at Smyrna, where Polycarp, the disciple of St. John, was Bishop. From this city, he wrote several Epistles; one to the Ephesians, a second to the Magnesians, a third to the Trallians, a fourth to the Romans. When he had left Smyrna, he addressed an Epistle to the Philadelphians and Smyrneans, and one to Polycarp himself, recommending to him his Church of Antioch. It is in this last named Letter, that he quotes from the Gospel, which I have lately translated, a passage bearing testimony to the person of our Lord Jesus Christ.

I cannot pass by this mention of so great a man, without citing a few sentences from the Epistle, which he wrote to the Romans. "From Syria," he says, "even unto Rome, I "am fighting with wild beasts, "both by sea and land, both "night and day, for I am fas- "tened to ten leopards, I mean, "to the soldiers who have care "of me. When I show them "a kindness, they grow more "brutal. Their injuries are "my instruction, but I am not "thereby justified. I long for "the wild beasts, that are "prepared for me, which I

Ignatius, Antiochenæ Ecclesiæ tertius post Petrum Apostolum Episcopus, commovente persecutionem Trajano, damnatus ad bestias, Romam vinctus mittitur. Cumque navigans Smyrnam venisset, ubi Polycarpus, auditor Joannis, Episcopus erat, scripsit unam Epistolam ad Ephesios, alteram ad Magnesianos, tertiam ad Trallenses, quartam ad Romanos: et inde egrediens scripsit ad Philadelphios et ad Smyrnæos, et propriam ad Polycarpum, commendans illi Antiochensem Ecclesiam: in qua et de Evangelio, quod nuper a me translatum est, super persona Christi ponit testimonium.

Dignum autem videtur, quia tanti viri fecimus mentionem, et de epistola ejus, quam ad Romanos scribit, pauca ponere. De Syria usque ad Romam pugno ad bestias in mari et in terra, nocteque dieque ligatus cum decem leopardis, hoc est militibus, qui me custodiunt: quibus et cum benefeceris, pejores fiunt. Iniquitas autem eorum mea doctrina est: sed non idcirco justificatus sum. Utinam fruar bestiis, quæ mihi sunt præparatæ, quas et oro mihi veloces esse ad interitum,

et ad supplicia, et allici ad comedendum me, ne, sicut et aliorum Martyrum, non audeant corpus attingere. Quod si venire noluerint, ego vim faciam, ego me urgebo, ut devorer. Ignoscite mihi filioli: quid mihi prosit, ego scio.

"heartily wish may rush upon "me, and torture me, and de- "vour me, and not be afraid "to touch me, as has happen- "ed with other Martyrs. Nay, "if they refuse to approach "me, I will make them come "on, I will rush upon them, "that so they may devour me. "Pardon me, my little chil- "dren: I know what is for "my own welfare.

Nunc incipio Christi esse discipulus, nihil de his quæ videntur desiderans, ut Jesum Christum inveniam. Ignis, crux, bestiæ, confractio ossium, membrorum divisio, et totius corporis contritio, et tota tormenta diaboli in me veniant: tantum ut Christo fruar. Cumque jam damnatus esset ad bestias, et ardore patiendi rugientes audiret leones, ait: Frumentum Christi sum, dentibus bestiarum molar, ut panis mundus inveniar. Passus est anno undecimo Trajani. Reliquiæ corporis ejus Antiochiæ jacent extra Portam Daphniticam in Cœmeterio.

"Now do I begin to be a "disciple of Christ, and care "for nothing in this world, "that so I may find Jesus. "Let fire, or the cross, or wild "beasts, or the breaking of "my bones, or the cutting me "to pieces, or the shattering "of my whole body, yea, all "the tortures of the devil—let "them all come upon me, only "let me enjoy my God." When he was sentenced to be devoured by wild beasts, and heard the roaring of the lions, his impatience to suffer made him exclaim: "I am the wheat "of Christ—let me be ground "by the teeth of wild beasts, "that I may become the pure "bread." He suffered in the eleventh year of Trajan's reign. His Relics are at Antioch, in the Cemetery outside the Daphne Gate.

We find the following stanzas in the Menæa of the Greek Church, for the feast of St. Ignatius.

Theologorum verticis successor vocatus, istorum vestigia prosecutus es, ortus ab Oriente et in Occidente manifestatus, et splen-

Called to be the successor of him who is the Prince of Theologians, thou didst follow in their footsteps. Thy rising was in the East, but thou wast

manifested in the West, and there, O Ignatius, full of wisdom! thou didst shine with the splendour of thy heavenly preachings. Thou didst, indeed, depart from this world, but thou wast taken up to God, wearing on thy soul the rich crown of grace.

dens fulgoribus divinæ prædicationis, ibique, omnisapiens, e mundo quidem secessisti, ad Deum autem elevaris, splendore coronatus gratiæ.

Resplendent, as the sun, with the rays of the Holy Ghost, thou didst sweetly illumine the ends of the earth with the brilliancy of thy combat, and the maxims of piety breathed forth so warmly and so truly in thy writings. Thus didst thou, most blessed one! make thyself bread to the Master who, in his ceaseless love, feeds all created things.

Resplendens quasi sol radiis Spiritus Sancti, mundi fines hilariter illuminasti fulgoribus certaminum tuorum, ferventer producens et veraciter scribens pietatis documenta; ideoque factus es alimentum Magistro qui alit omnia, omnibeate, benignitate continua.

O Ignatius! O thou that carriest God! by cherishing Christ, thy Love, in thy breast, thou didst give thy blood for him, thus receiving the perfection of the sacrifice of the Gospel of Christ. Hereby, thou wast the wheat of the divine Husbandman; and being ground by the teeth of lions, thou wast made his bread most sweet. O blessed Combatant! pray to him for us.

Deifer Ignati, tuum amorem Christum confovens in pectore, pretium accepisti sacrificii Evangelii Christi in perfectionem per sanguinem; ideo frumentum factus immortalis agricolæ, per dentes bestiarum molitus es, et panis jucundus ipsi demonstratus es: deprecare pro nobis, athleta beate.

Most saintly Ignatius! thy soul was firm as is the adamant; for thou didst say to thy Beloved Jesus, with an insatiable longing: "It is not "material fire that burns "within me—it is the voice of "Him, who is the living Water, "saying within my breast, "*Come to the Father!*" Therefore, being inflamed by the

O quam solida et adamantina tui anima, beatissime Ignati; tu enim ad tuum vere amatorem, inexorabile habens desiderium, dicebas: Non est in me ignis materialis, magis vero aqua viva, in me dicens intus: Veni ad Patrem. Ideo, divino Spiritu inflammatus, bestias irri-

tasti, ad separandum te quam citius a mundo, et immittendum te ad desideratum Christum: ipsum deprecare salvare animas nostras.

Holy Spirit, thou didst urge on the lions to take thee quickly from this world, and carry thee to Christ, the object of all thy desires. Oh! pray to him, that he save our souls.

All thy desires were satisfied, O glorious Martyr! Thou hast died for Jesus—thou art with Jesus. Rome's sons and daughters filled the Colyseum; their savage joy made it tremble with their cheers as they saw thee mangled by the lions. It was the hour thou hadst prayed for—thy sacrifice for Him, who had sacrificed himself for thee, is over, and thy soul is buried in his divine embrace! Generous and *impetuous* lover of Christ! thou wast ambitious to pay thy debt to the Crucified—the death of suffering. It seemed to thee, that thou hadst no right to his kingdom, until thou hadst repaid his Passion by some cruel tortures endured for Him. O worthy companion of Stephen, Sebastian, Vincent, and Agnes! how rich and verdant is the Palm thou holdest over thy Jesus Crib! Canst thou look upon us, weak Christian cowards, and not pity us? Pray for us that we may at least be faithful to our Lord, when we are persecuted by the temptations of the world, the flesh, and the devil; that we may, at least, give our hearts to his service, if we are not to be permitted to give our bodies to be tortured for his name. Thou wast chosen, when a little child, as the model of the simplicity which our Saviour was teaching to his Disciples, and this innocence never left thee:—ask for us from Him, who is *the King of Little Children*, that one of the graces of the Christmas we have been keeping, may be this holy Simplicity of heart.

Successor of Peter in the See of Antioch! pray for the Churches of thy Patriarchate, that they may return to the true Faith and Catholic unity. Inter-

cede for the holy City of Rome, which thou didst water with thy blood, and which is now in possession of thy sacred Relics, that were saved from the lions' jaws. Watch over the maintenance of ecclesiastical discipline and order, of which thou hast left such admirable rules in thy Epistles; and obtain for the Church, that all the members of her hierarchy may be united in the bonds of duty and love, that thus she may be *beautiful* in the strength of her unity, and *terrible* to the enemies of God, *as an army set in array.*[1]

[1] Cant. vi. 3.

February 2.

THE PURIFICATION

OF THE BLESSED VIRGIN.

The Forty Days of Mary's Purification are now completed, and she must go up to the Temple, there to offer to God her Child Jesus. Before following the Son and his Mother in this their mysterious journey, let us spend our last few moments at Bethlehem, in lovingly pondering over the mysteries at which we are going to assist.

The Law commanded, that a woman, who had given birth to a son, should not approach the Tabernacle for the term of forty days; after which time, she was to offer a sacrifice for her Purification. She was to offer up a lamb as a holocaust, and a turtle or dove as a sin-offering. But if she were poor, and could not provide a lamb, she was to offer, in its stead, a second turtle or dove.

By another ordinance of the Law, every first-born son was to be considered as belonging to God, and was to be to redeemed by six sicles, each sicle weighing, according to the standard of the Temple, twenty obols.[1]

Mary was a Daughter of Israel—she had given Birth to Jesus—he was her First-born Son. Could such a Mother, and such a Son, be included in the Laws we have just quoted? Was it becoming that Mary should observe them?

[1] Lev. xii.; Exod. xxx. 13. The *Obol* was about three halfpence of English money

If she considered the spirit of these legal enactments, and why God required the ceremony of Purification, it was evident that she was not bound to them. They, for whom these Laws had been made, were espoused to men;—Mary was the chaste Spouse of the Holy Ghost, a Virgin in conceiving, and a Virgin in giving Birth to, her Son; her purity had ever been spotless as that of the Angels—but it received an incalculable increase by her carrying the God of all sanctity in her womb, and bringing him into this world. Moreover, when she reflected upon her Child being the Creator and sovereign Lord of all things—how could she suppose that he was to be submitted to the humiliation of being ransomed as a slave, whose life and person are not his own?

And yet, the Holy Spirit revealed to Mary, that she must comply with both these Laws. She, the holy Mother of God, must go to the Temple like other Hebrew mothers, as though she had lost a something which needed restoring by a legal sacrifice. He, that is the Son of God and Son of Man, must be treated in all things as though he were a Servant, and be ransomed in common with the poorest Jewish boy. Mary adores the will of God, and embraces it with her whole heart.

The Son of God was not to be made known to the world but by gradual revelations. For thirty years, he leads a hidden life in the insignificant village of Nazareth; and during all that time, men took him to be *the son of Joseph*.[1] It was only in his thirtieth year, that John the Baptist announced him, and then only in mysterious words, to the Jews, who flocked to the Jordan, there to receive from the Prophet the baptism of penance. Our Lord himself gave the next revelation—the testimony of his wonderful works and miracles. Then came the humiliations of his

[1] St. Luke iii. 23.

Passion and Death, followed by his glorious Resurrection, which testified to the truth of his prophecies, proved the infinite merits of his Sacrifice, and, in a word, proclaimed his Divinity. The earth had possessed its God and its Saviour for three-and-thirty years, and men, with a few exceptions, knew it not. The Shepherds of Bethlehem knew it; but they were not told, as were afterwards the Fishermen of Genesareth, to go and preach the Word to the furthermost parts of the world. The Magi, too, knew it; they came to Jerusalem, and spoke of it, and the City was in a commotion; but all was soon forgotten, and the Three Kings went back quietly to the East. These two events, (which would, at a future day, be celebrated by the Church as events of most important interest to mankind,) were lost upon the world, and the only ones that appreciated them were a few true Israelites, who had been living in expectation of a Messias, who was to be poor and humble, and was to save the world. The majority of the Jews would not even listen to the Messias' having been born; for Jesus was born at Bethlehem, and the Prophets had distinctly foretold that the Messias was to be called a *Nazarite*.[1]

The same Divine plan—which had required that Mary should be espoused to Joseph, in order that her *fruitful Virginity* might not seem strange in the eyes of the people—now obliged her to come, like other Israelite mothers, to offer the sacrifice of Purification, for the Birth of the Son, whom she had conceived by the operation of the power of the Holy Ghost, but who was to be presented in the Temple as the Son of Mary, the Spouse of Joseph. Thus it is, that Infinite Wisdom delights in showing that his thoughts are not our thoughts, and in disconcerting our notions; he claims the submissiveness of our

[1] St. Matth. ii. 23.

confidence, until the time come that he has fixed for withdrawing the veil, and showing himself to our astonished view.

The Divine Will was dear to Mary in this as in every circumstance of her life. The Holy Virgin knew, that by seeking this external rite of Purification, she was in no wise risking the honour of her Child, or failing in the respect due to her own Virginity. She was in the Temple of Jerusalem what she was in the house of Nazareth, when she received the Archangel's visit—she was *the Handmaid of the Lord.* She obeyed the Law, because she seemed to come under the Law. Her God and her Son submitted to the ransom as humbly as the poorest Hebrew would have to do; he had already obeyed the edict of the emperor Augustus, in the general census; he was to be *obedient even unto death, even to the death of the Cross.* The Mother and the Child, both humbled themselves in the Purification, and man's pride received, on that day, one of the greatest lessons ever given it.

What a journey was this of Mary and Joseph, from Bethlehem to Jerusalem! The Divine Babe is in his Mother's arms—she had him on her heart the whole way. Heaven, and earth, and all nature, are sanctified by the gracious presence of their merciful Creator. Men look at this Mother as she passes along the road with her sweet Jesus; some are struck with her appearance, others pass her by as not worth a look; but of the whole crowd, there was not one that knew he had been so close to the God, who had come to save him.

Joseph is carrying the humble offering, which the Mother is to give to the Priest. They are too poor to buy a lamb—besides, their Jesus is the Lamb of God, who taketh away the sins of the world. The Law required that a Turtle, or Dove, should be offered in the place of a lamb, when the Mother was

poor. Innocent birds! emblems of purity, fidelity, and simplicity. Joseph has also provided the five Sicles, the ransom to be given for the First-born Son—Mary's only Son, who has vouchsafed to make us his Brethren, and, by adopting *our* nature, to render us partakers of *his*.

At length, the Holy Family enter Jerusalem. The name of this holy City signifies *Vision of Peace;* and Jesus comes to bring her *Peace*. Let us consider the names of the three places, in which our Redeemer began, continued, and ended his life on earth. He is conceived at Nazareth, which signifies *a Flower;* and Jesus is, as he tells us in the Canticle, *the Flower of the field and the Lily of the valley*,[1] by whose fragrance we are refreshed. He is born at Bethlehem, *the House of Bread;* for he is the nourishment of our souls. He dies on the Cross in Jerusalem, and, by his Blood, he restores *peace* between heaven and earth, *peace* between men, *peace* within our own souls; and, on this day of his Mother's Purification, we shall find him giving us the pledge of this *peace*.

Whilst Mary, the Living Ark of the Covenant, is ascending the steps, which lead up to the Temple, carrying Jesus in her arms, let us be attentive to the mystery—one of the most celebrated of the prophecies is about to be accomplished, one of the principal characters of the Messias is about to be shown as belonging to this Infant. We have already had the other predictions fulfilled, of his being conceived of a Virgin, and born in Bethlehem; to-day, he shows us a further title to our adoration—he enters the Temple.

This edifice is not the magnificent Temple of Solomon, which was destroyed by fire, during the Jewish captivity. It is the Second Temple, which

[1] Cant. ii. 1.

was built after the return from Babylon, and is not comparable to the First in beauty. Before the century is out, it also is to be destroyed; and our Saviour will soon tell the Jews, that not a stone shall remain on stone that shall not be thrown down.[1] Now, the Prophet Aggeus—in order to console the Jews, who had returned from banishment, and were grieving because they were unable to raise a House to the Lord equal in splendour to that built by Solomon—addressed these words to them, which mark the time of the coming of the Messias: "Take courage, O "Zorobabel, saith the Lord; and take courage, O "Jesus, the son of Josedec, the High Priest; and "take courage, all ye people of the land;—for thus "saith the Lord of hosts: *Yet one little while, and "I will move the heaven, and the earth, and the sea, "and the dry land. And I will move all nations; "and the Desired of all nations shall come; and I "will fill this House with glory.—Great shall be the "glory of this House, more than of the first; and "in this place I will give Peace,* saith the Lord of "hosts."[2]

The hour is come for the fulfilment of this prophecy. The Emmanuel has left Bethlehem; he has come among the people; he is about to take possession of his Temple, and the mere fact of his entering it, will straightways give it a *glory*, which is far above that of its predecessor. He will often visit it during his mortal life; but his coming to it to-day, carried as he is in Mary's arms, is enough for the accomplishment of the promise, and all the shadows and figures of this Temple at once pale before the rays of the Sun of Truth and Justice. The blood of oxen and goats will, for a few years more, flow on its altar; but the Infant, who holds in his veins the Blood that is to redeem the world, is, at this moment, standing

[1] St. Luke, xxi. 6. [2] Agg. ii. 5, 7, 8, 10.

near that very Altar. Amidst the Priests who are there, and amidst the crowd of Israelites who are moving to and fro in the sacred building, there are a few faithful ones, who are in expectation of the Deliverer, and they know that the time of his manifestation is at hand;—but there is not one among them all, who knows, that at that very moment, this expected Messias is under the same roof with himself.

But, this great event could not be accomplished, without a prodigy being wrought by the Eternal God, as a welcome to his Son. The Shepherds had been summoned by the Angel, and the Magi had been called by the Star, when Jesus was born in Bethlehem: this time, it is the Holy Ghost himself who sends a witness to the Infant, now in the great Temple.

There was then living in Jerusalem an old man, whose life was well nigh spent. He was *a Man of desires*,[1] and his name was Simeon; his heart had longed unceasingly for the Messias, and, at last, his hope was recompensed. The Holy Ghost revealed to him, that he should not see death, without first seeing the rising of the Divine Light. As Mary and Joseph were ascending the steps of the Temple, to take Jesus to the Altar, Simeon felt within himself the strong impulse of the Spirit of God; he leaves his house, and walks towards the Temple; the ardour of his desire makes him forget the feebleness of age. He reaches the porch of God's House—and there, amidst the many mothers who had come to present their children, his inspired gaze recognises the Virgin, of whom he had so often read in Isaias, and he presses, through the crowd, to the Child she is holding in her arms.

Mary, guided by the same Divine Spirit, welcomes

[1] Dan. x. 11.

the saintly old man, and puts into his trembling arms the dear object of her love, the Salvation of the world. Happy Simeon! figure of the ancient world, grown old in its expectation, and near its end. No sooner has he received the sweet Fruit of Life, than his youth is renewed as that of the eagle, and in his person is wrought the transformation, which was to be granted to the whole human race. He cannot keep silence—he must sing a Canticle—he must do as the Shepherds and Magi had done, he must give testimony: "Now," says he, "now, O Lord, thou dost "dismiss thy servant in Peace, because my eyes have "seen thy Salvation, which thou hast prepared—a "Light that is to enlighten the Gentiles, and give "glory to thy people Israel."[1]

Immediately, there comes, attracted to the spot by the same Holy Spirit, the holy Anne, Phanuel's daughter, noted for her piety, and venerated by the people on account of her great age. Simeon and Anna, the representatives of the Old Testament, unite their voices, and celebrate the happy coming of the Child who is to renew the face of the earth; they give praise to the mercy of Jehovah, who, *in this place,* in this Second Temple, *gives Peace* to the world, as the Prophet Aggeus had foretold.

This was the *Peace* so long looked forward to by Simeon, and *now,* in this *Peace* will he sleep. *Now, O Lord,* as he says in his Canticle, *thou dost dismiss thy servant, according to thy word, in Peace!* His soul, quitting its bond of the flesh, *will now* hasten to the bosom of Abraham, and bear to the elect, who rest there, the tidings that *Peace* has appeared on the earth, and will soon open heaven. Anne has some years still to pass on earth; as the Evangelist tells us, she has to go and announce the fulfilment of the promises to such of the Jews as were spiritually

[1] St. Luke, ii. 29, *and following verses.*

minded and *looked for the Redemption of Israel.*[1] The divine seed is sown; the Shepherds, the Magi, Simeon, and Anne, have all been its sowers; it will spring up in due time; and when our Jesus has spent his thirty years of hidden life in Nazareth, and shall come for the harvest-time, he will say to his Disciples: *Lift up your eyes, and see the countries, for they are white already for the harvest:*[2] *pray ye the Lord of the harvest, that he send labourers into his harvest.*[3]

Simeon gives back to Mary the Child she is going to offer to the Lord. The two Doves are presented to the Priest, who sacrifices them on the Altar; the price for the ransom is paid; the whole law is satisfied; and, after having paid her homage to her Creator in this sacred place, where she spent her early years, Mary, with Jesus fastly pressed to her bosom, and her faithful Joseph by her side, leaves the Temple.

Such is the mystery of this fortieth day, which closes, by this admirable Feast of the Purification, the holy season of Christmas. Several learned writers, among whom we may mention Henschenius and Pope Benedict the Fourteenth, are of opinion that this Solemnity was instituted by the Apostles themselves. This much is certain, that it was a long-established Feast even in the fifth century.

The Greek Church and the Church of Milan count this Feast among those of our Lord; but the Church of Rome has always considered it as a Feast of the Blessed Virgin. It is true, it is our Saviour who is this day offered in the Temple; but this offering is the consequence of our Lady's Purification. The most ancient of the Western Martyrologies and Calendars call it *The Purification.* The honour thus paid by the Church to the Mother, tends, in reality, to the

[1] St. Luke, ii. 38. [2] St. John, iv. 35. [3] St. Luke, x. 2.

greater glory of her Divine Son, for He is the Author and the End of all those prerogatives which we revere and honour in Mary.

FIRST VESPERS OF THE PURIFICATION.

The holy Church sings, in this Office, the celebrated Antiphons of the Feast of the Circumcision, which speak of the great Mystery of the Incarnation of the Word, and of Mary's fruitful Virginity. We give the *Psalms* in the Second Vespers, inasmuch as they are more generally assisted at by the Faithful than the First.

ANT. O admirable Interchange! The Creator of mankind, assuming a living Body, deigned to be born of a Virgin; and becoming Man, without man's aid, bestowed on us his Divinity.

ANT. O admirabile commercium! Creator generis humani, animatum corpus sumens, de Virgine nasci dignatus est; et procedens homo sine semine, largitus est nobis suam Deitatem.

Psalm Dixit Dominus, *page* 549.

ANT. When thou wast born ineffably of the Virgin, the Scriptures were fulfilled. As dew upon Gedeon's Fleece, thou camest down to save mankind. O Lord, our God! we praise thee.

ANT. Quando natus es ineffabiliter ex Virgine, tunc impletæ sunt Scripturæ; sicut pluvia in vellus descendisti, ut salvum faceres genus humanum: te laudamus, Deus noster.

Psalm Laudate pueri, *page* 550.

ANT. Rubum, quem viderat Moyses incombustum, conservatam agnovimus tuam laudabilem virginitatem: Dei Genitrix, intercede pro nobis.

ANT. In the bush seen by Moses as burning yet unconsumed, we recognise the preservation of thy glorious Virginity. O Mother of God, intercede for us.

Psalm Lætatus sum, *page* 551.

ANT. Germinavit radix Jesse, orta est stella ex Jacob, Virgo peperit Salvatorem: te laudamus, Deus noster.

ANT. The Root of Jesse hath budded; the Star hath risen out of Jacob; a Virgin hath brought forth the Saviour. O Lord our God! we praise thee.

Psalm Nisi Dominus, *page* 552.

ANT. Ecce Maria genuit nobis Salvatorem, quem Joannes videns exclamavit, dicens: Ecce Agnus Dei, ecce qui tollit peccata mundi, alleluia.

ANT. Lo! Mary hath brought forth a Saviour unto us, whom John seeing, exclaimed: Behold the Lamb of God! Behold him that taketh away the sins of the world. Alleluia.

Psalm Lauda Jerusalem, *page* 553.

The Capitulum is the prophecy of Malachy, announcing the coming of *the Lord, the Angel of the Testament, into his Temple.* The prophecy was fulfilled on the day of Mary's Purification.

CAPITULUM.

(*Malach. III.*)

Ecce ego mitto Angelum meum, et præparabit viam

Behold I send my Angel, and he shall prepare the way

before my face. And presently the Lord, whom ye seek, and the Angel of the testament, whom ye desire, shall come to his holy Temple.

ante faciem meam. Et statim veniet ad Templum sanctum suum Dominator quem vos quæritis, et Angelus testamenti, quem vos vultis.

HYMN.*

Hail, Star of the Sea! Blessed Mother of God, yet ever a Virgin! O happy gate of heaven!

Thou that didst receive the *Ave* from Gabriel's lips, confirm us in peace, and so let *Eva* be changed into an *Ave* of blessing for us.

Loose the sinner's chains, bring light to the blind, drive from us our evils, and ask all good things for us.

Show thyself a Mother, and offer our prayers to Him, who would be born of thee, when born for us.

O incomparable Virgin, and meekest of the meek, obtain us the forgiveness of our sins, and make us meek and chaste.

Obtain us purity of life, and a safe pilgrimage; that we may be united with thee in the blissful vision of Jesus.

Praise be to God the Father, and to the Lord Jesus, and to the Holy Ghost: to the Three one self-same praise.

Amen.

℣. Simeon had received an answer from the Holy Ghost,

Ave maris stella,
Dei Mater alma,
Atque semper Virgo,
Felix cœli porta.

Sumens illud Ave
Gabrielis ore,
Funda nos in pace,
Mutans Evæ nomen.

Solve vincla reis,
Profer lumen cæcis,
Mala nostra pelle:
Bona cuncta posce.

Monstra te esse Matrem,
Sumat per te preces
Qui pro nobis natus,
Tulit esse tuus.

Virgo singularis,
Inter omnes mitis:
Nos culpis solutos,
Mites fac et castos.

Vitam præsta puram,
Iter para tutum,
Ut videntes Jesum,
Semper collætemur.

Sit laus Deo Patri,
Summo Christo decus,
Spiritui Sancto,
Tribus honor unus.

Amen.

℣. Responsum accepit Simeon a Spiritu Sancto,

* In the Monastic Breviary, it is preceded by this Responsory:

℟. *breve.* Ave Maria, gratia plena,* Dominus tecum. Ave. ℣. Benedicta tu in mulieribus, et benedictus fructus ventris tui. * Dominus. Gloria Patri. Ave.

℟. Non visurum se mortem, nisi videret Christum Domini.

℟. That he should not see death, before he had seen the Christ of the Lord.

ANTIPHON OF THE *Magnificat.*

Ant. Senex Puerum portabat, Puer autem senem regebat: quem Virgo peperit, et post partum Virgo permansit: ipsum quem genuit adoravit.

Ant. The old man carried the Child, but the Child guided the old man. A Virgin bore him, and, after childbirth, continued a Virgin: she adored Him, whom she brought forth.

OREMUS.

Omnipotens sempiterne Deus, Majestatem tuam supplices exoramus: ut sicut unigenitus Filius tuus hodierna die cum nostræ carnis substantia in Templo est præsentatus; ita nos facias purificatis tibi mentibus præsentari. Per eumdem.

LET US PRAY.

O Almighty and Eternal God, we humbly beseech thy divine Majesty, that as thy only Son, in the substance of our flesh, was this day presented in the temple, so our souls, being perfectly cleansed, may become a pure oblation, and presented to thee. Through the same, *&c.*

THE BLESSING OF THE CANDLES.

After Tierce, follows the Blessing of the Candles, which is one of the three principal ones observed by the Church during the year; the other two are the Blessing of the Ashes, and the Blessing of the Palms. The signification of this ceremony bears so essential a connection with the mystery of our Lady's Purification, that if Septuagesima, Sexagesima, or Quinquagesima Sunday fall on the 2nd of February, the Feast is deferred to to-morrow; but the Blessing of the Candles, and the Procession, which follows it, always take place on this precise day.

In order to give uniformity to the three great Blessings of the year, the Church prescribes for that of

the Candles the same colour for the vestments of the sacred Ministers, as is used in the two other Blessings of the Ashes and Palms—namely, Purple. Thus this solemn function, which is inseparable from the day on which our Lady's Purification took place, may be gone through every year on the 2nd of February, without changing the colour prescribed for the three Sundays just mentioned.

It is exceedingly difficult to say what was the origin of this ceremony. Baronius, Thomassin, and others, are of opinion, that it was instituted towards the close of the 5th century, by Pope St. Gelasius, in order to give a christian meaning to certain vestiges, still retained by the Romans, of the old *Lupercalia*. St. Gelasius certainly did abolish the last vestiges of the feast of the *Lupercalia*, which, in earlier times, the Pagans used to celebrate in the month of February.—Pope Innocent the Third, in one of his Sermons for the Feast of the Purification, attributes the institution of this ceremony of Candlemas to the wisdom of the Roman Pontiffs, who turned into the present religious rite the remnants of an ancient pagan custom, which had not quite died out among the Christians. The old Pagans, he says, used to carry lighted torches in memory of those which the fable gives to Ceres, when she went to the top of Mount Etna in search of her daughter Proserpine. But against this, we have to object, that on the pagan Calendar of the Romans, there is no mention of any feast in honour of Ceres, for the month of February.—We, therefore, prefer adopting the opinion of Dom Hugh Menard, Rocca, Henschenius, and Pope Benedict the Fourteenth; that an ancient feast, which was kept in February, and was called the *Amburbalia*, during which the pagans used to go through the city with lighted torches in their hands, gave occasion to the Sovereign Pontiffs to substitute, in its place, a christian ceremony, which

they attached to the Feast of that sacred mystery, in which Jesus, the Light of the world, was presented in the Temple by his Virgin-Mother.

The mystery of to-day's ceremony has frequently been explained by liturgists, dating from the 7th century. According to St. Ivo of Chartres,[1] the wax—which is formed from the juice of flowers by the bee, (which has always been considered as the emblem of virginity,)—signifies the virginal flesh of the Divine Infant, who diminished not, either by his conception or his birth, the spotless purity of his Blessed Mother. The same holy Bishop would have us see, in the flame of our Candle, a symbol of Jesus, who came to enlighten our darkness. St. Anselm,[2] Archbishop of Canterbury, speaking on the same mystery, bids us consider three things in the blest Candle: the Wax, the Wick, and the Flame. The Wax, he says, which is the production of the virginal bee, is the Flesh of our Lord; the Wick, which is within, is his Soul; the Flame, which burns on the top, is his Divinity.

Formerly, the Faithful looked upon it as an honour to be permited to bring their wax tapers to the Church, on this Feast of the Purification, that they might be blessed together with those, which were to be borne in the procession by the Priests and sacred Ministers; and the same custom is still observed in some congregations. It would be well if Pastors were to encourage this practice, retaining it where it exists, or establishing it where it is not known. There has been such a systematic effort made to destroy, or, at least, to impoverish the exterior rites and practices of religion, that we find, throughout the world, thousands of christians who have been insensibly made strangers to those ad-

[1] In his Second Sermon on the Purification.
[2] *Enarrations* on St. Luke.

mirable sentiments of faith, which the Church alone, in her Liturgy, can give to the body of the Faithful. Thus, we shall be telling many what they have never heard before, when we inform them, that the Church blesses the Candles to-day, not only to be carried in the Procession, which forms part of the ceremony, but, also, for the use of the Faithful, inasmuch as they draw, upon such as use them with respect, *whether on sea or on land*, (as the Church says in the Prayer,) special blessings from heaven. These blest Candles ought, also, to be lit near the bed of the dying Christian, as a symbol of the immortality merited for us by Christ, and of the protection of our Blessed Lady.

As soon as all is prepared, the Priest goes up to the Altar, and thus begins the Blessing of the Candles.

℣. The Lord be with you.
℟. And with thy spirit.

℣. Dominus vobiscum.
℟. Et cum spiritu tuo.

LET US PRAY.

Holy Lord, Father Almighty and Eternal God, who didst create all things out of nothing, and by the labour of the bees, following thy commands, hast brought this liquor to the perfection of wax; and who, on this day, didst accomplish the desire of the righteous Simeon; we humbly beseech thee, that by the invocation of thy most holy name, and by the intercession of Blessed Mary, ever a Virgin, whose festival we this day devoutly celebrate, and by the prayers of all thy Saints, thou wouldst vouchsafe to bless and sanctify these candles, for the service of

OREMUS.

Domine sancte, Pater omnipotens, æterne Deus, qui omnia ex nihilo creasti, et jussu tuo per opera apum hunc liquorem ad perfectionem cerei pervenire fecisti; et qui hodierna die petitionem justi Simeonis implesti: te humiliter deprecamur, ut has candelas ad usus hominum, et sanitatem corporum et animarum, sive in terra, sive in aquis, per invocationem tui sancti Nominis, et per intercessionem beatæ Mariæ semper Virginis, cujus hodie festa devote celebrantur, et per preces omnium Sanctorum tuorum, bene-

dicere et sanctificare digneris; et hujus plebis tuæ, quæ illas honorifice in manibus desiderat portare, teque cantando laudare, exaudias voces de cœlo sancto tuo, et de sede Majestatis tuæ; et propitius sis omnibus clamantibus ad te, quos redemisti pretioso sanguine Filii tui, qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia sæcula sæculorum.

℟. Amen.

men, and for the good of their bodies and souls in all places, whether on sea, or on land; and that thou wouldst please mercifully to hear from thy holy temple, and from the throne of thy majesty, the prayers of this thy people, who desire to carry them in their hands with reverence, and with sacred hymns to praise thy name; and show mercy to all that cry out unto thee, whom thou hast redeemed by the precious blood of thy beloved Son: who liveth and reigneth with thee in the unity of the Holy Ghost, God, world without end.

℟. Amen.

OREMUS.

Omnipotens, sempiterne Deus, qui, hodierna die, Unigenitum tuum, ulnis sancti Simeonis in Templo sancto tuo suscipiendum præsentasti: tuam supplices deprecamur clementiam, ut has candelas, quas nos famuli tui, in tui Nominis magnificentiam suscipientes, gestare cupimus luce accensas, benedicere et sanctificare, atque lumine supernæ benedictionis accendere digneris; quatenus eas tibi Domino nostro offerendo, digni et sancto igne dulcissimæ charitatis tuæ succensi, in Templo sancto gloriæ tuæ repræsentari mereamur. Per eumdem Christum Dominum nostrum.

℟. Amen.

LET US PRAY.

O Almighty and Eternal God, who on this day wast pleased that thy only Son should be presented in the temple, and be received into the arms of holy Simeon: we humbly beseech thy mercy to bless, sanctify, and give the light of thy heavenly benediction to these candles, which we thy servants desire to carry in honour of thy name: that by offering them to thee, our Lord God, we may be inflamed by the fire of thy sweet love, and made worthy to be presented in the holy temple of thy glory. Through the same Christ our Lord.

℟. Amen.

LET US PRAY.

Lord Jesus Christ, the true light, that enlighteneth every man that cometh into the world: pour forth thy blessing upon these candles, and sanctify them by the light of thy grace; and grant in thy mercy, that as these candles, by their visible light, dispel the darkness of the night, so our hearts burning with invisible fire, and enlightened by the grace of the Holy Ghost, may be delivered from all blindness of sin: that the eye of our soul being purified, we may discern those things that are pleasing to thee, and beneficial to our souls: that after having finished the darksome passage of this life, we may come to never-fading joys, through thee, O Jesus Christ, the Saviour of the world, who, in perfect Trinity, livest and reignest God, world without end.

℟. Amen.

OREMUS.

Domine Jesu Christe, lux vera, quæ illuminas omnem hominem venientem in hunc mundum: effunde benedictionem tuam super hos cereos, et sanctifica eos lumine gratiæ tuæ; et concede propitius, ut sicut hæc luminaria, igne visibili accensa, nocturnas depellunt tenebras, ita corda nostra invisibili igne, id est Sancti Spiritus splendore illustrata, omnium vitiorum cæcitate careant: ut purgato mentis oculo, ea cernere possimus quæ tibi sunt placita, et nostræ saluti utilia; quatenus post hujus sæculi caliginosa discrimina, ad lucem indeficientem pervenire mereamur. Per te, Christe Jesu, Salvator mundi, qui in Trinitate perfecta vivis et regnas Deus, per omnia sæcula sæculorum.

℟. Amen.

LET US PRAY.

O Almighty and Eternal God, who, by thy servant Moses, commandedst the purest oil to be prepared for lamps, continually to burn in thy presence, mercifully pour forth the grace of thy blessing on these candles: that as they supply us with visible light, so, by thy assistance, the light of thy Spirit may never be wanting inwardly in our souls. Through our Lord Jesus Christ thy Son, who

OREMUS.

Omnipotens sempiterne Deus, qui per Moysen famulum tuum, purissimum olei liquorem ad luminaria ante conspectum tuum jugiter concinnanda præparari jussisti: benedictionis tuæ gratiam super hos cereos benignus infunde, quatenus sic administrent lumen exterius ut, te donante, lumen Spiritus tui nostris non desit mentibus interius. Per Dominum nostrum Jesum

Christum Filium tuum, qui tecum vivit et regnat in unitate ejusdem Spiritus Sancti, Deus, per omnia sæcula sæculorum.

℟. Amen.

liveth and reigneth with thee in the unity of the same Holy Spirit, God, world without end.

℟. Amen.

OREMUS.

Domine Jesu Christe, qui hodierna die, in nostræ carnis substantia, inter homines apparens, a parentibus in Templo es præsentatus; quem Simeon venerabilis senex, lumine Spiritus tui irradiatus, agnovit, suscepit, et benedixit: præsta propitius, ut ejusdem Spiritus Sancti gratia illuminati, atque edocti, te veraciter agnoscamus et fideliter diligamus. Qui cum Deo Patre, in unitate ejusdem Spiritus sancti, vivis et regnas, Deus, per omnia sæcula sæculorum.

℟. Amen.

LET US PRAY.

Lord Jesus Christ, who appearing amongst men in the substance of our flesh, wast pleased this day to be presented in the temple by thy parents, and whom the venerable Simeon, enlightened by the Holy Ghost, publicly confessing, received in his arms, and blessed: mercifully grant that, being inspired and taught by the grace of the same Holy Spirit, we may sincerely acknowledge and faithfully love thee. Who with God the Father, in the unity of the same Holy Spirit, livest and reignest God, world without end.

℟. Amen.

These five Prayers having been said, the Celebrant sprinkles the Candles with holy water, (saying the *Asperges* in secret,) and then incenses them; after which, he distributes them to both Clergy and Laity.[1] During the distribution, the Church—filled with emotion at the sight of these sacred symbols, which remind her of her Jesus—shares in the joyous transports of the aged Simeon, who, whilst holding the Child in his arms, confessed him to be *the Light of the Gentiles.* She chants his sweet Canticle,

[1] In receiving the Candle, the Faithful should kiss first the Candle itself, and then the Priest's hand.

separating each verse by an Antiphon, which is formed out of the last words of Simeon.

ANT. A Light to the revelation of the Gentiles, and the glory of thy people Israel.

ANT. Lumen ad revelationem gentium, et gloriam plebis tuæ Israel.

CANTICLE OF SIMEON.

(*St. Luke, II.*)

Now thou dost dismiss thy servant, O Lord, according to thy word in peace.

ANT. A Light to the revelation of the Gentiles, and the glory of thy people Israel.

Because my eyes have seen thy Salvation.

ANT. A Light to the revelation of the Gentiles, and the glory of thy people Israel.

Which thou hast prepared before the face of all peoples.

ANT. A Light to the revelation of the Gentiles, and the glory of thy people Israel.

Glory be to the Father, and to the Son, and to the Holy Ghost.

ANT. A Light to the revelation of the Gentiles, and the glory of thy people Israel.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

ANT. A Light to the revelation of the Gentiles, and the glory of thy people Israel.

Nunc dimittis servum tuum, Domine: * secundum verbum tuum in pace.

ANT. Lumen ad revelationem gentium, et gloriam plebis tuæ Israel.

Quia viderunt oculi mei: * Salutare tuum.

ANT. Lumen ad revelationem gentium, et gloriam plebis tuæ Israel.

Quod parasti: * ante faciem omnium populorum.

ANT. Lumen ad revelationem gentium, et gloriam plebis tuæ Israel.

Gloria Patri et Filio, * et Spiritui Sancto.

ANT. Lumen ad revelationem gentium, et gloriam plebis tuæ Israel.

Sicut erat in principio, et nunc et semper, * et in sæcula sæculorum. Amen.

ANT. Lumen ad revelationem gentium, et gloriam plebis tuæ Israel.

After the distribution of the Candles, the following Antiphon, and verse of the 43rd Psalm, are sung.

Arise, O Lord, help us, and, for thy name's sake, deliver us.

Exsurge, Domine, adjuva nos, et libera nos propter nomen tuum.

Ps. Deus, auribus nostris audivimus : patres nostri annuntiaverunt nobis. ℣. Gloria Patri. Exsurge.

Ps. We have heard, O God, with our ears : our fathers have declared unto us. ℣. Glory. Arise.

OREMUS. LET US PRAY.

If it be in the season of Septuagesima, there is also added by the Deacon, *Flectamus genua*, (*Let us kneel down*) ; to which the Subdeacon replies, *Levate*, (*Arise*).

Exaudi, quæsumus, Domine, plebem tuam : et quæ extrinsecus annua tribuis devotione venerari, interius assequi gratiæ tuæ luce concede. Per Christum Dominum nostrum. Amen.

Give ear, we beseech thee, O Lord, to thy people ; that what we outwardly perform by this yearly devotion, we may inwardly obtain the effects of, by the light of thy grace. Through, *&c.*

THE PROCESSION.

Filled with holy joy, radiant with the mystic light, excited, like the venerable Simeon, by the impulse of the Holy Spirit—the Church goes forth to meet her Emmanuel. It is this meeting which the Greek Church calls the *Hypapante*,[1] under which name she also designates to-day's Feast. The Church would imitate that wondrous Procession, which was formed in the Temple of Jerusalem on the day of Mary's Purification. Let us listen to St. Bernard.

"On this day, the Virgin-Mother brings the Lord "of the Temple into the Temple of the Lord ; Joseph "presents to the Lord a Son, who is not his own, but "the Beloved Son of that Lord himself, and in whom "he is well pleased ; Simeon, the just man, confesses "Him for whom he had been so long waiting ; Anna,

[1] Or *Hypante.*

"too, the widow, confesses him. The Procession of "this solemnity was first made by these four, which, "afterwards, was to be made, to the joy of the whole "earth, in every place and by every nation. Let us "not be surprised at its then being so little; for He "they carried was Little! Besides, all who were in "it were just, and Saints, and perfect—there was not "a single sinner."[1]

And yet, let us join the holy procession. Let us go to meet Jesus, the Spouse of our souls, as did the Wise Virgins, carrying in our hands lamps burning with the flame of charity. Let us remember the command given us by our Lord: *Let your loins be girt, and lamps burning in you hands: and your yourselves like to men who wait for their Lord.*[2] Guided by faith, and enlightened by charity, we shall meet and know him, and he will give himself to us.

The holy Church opens her chants of this Procession with the following Antiphon, which is found, word for word, in the Greek Liturgy of this same Feast.

ANT. Adorn thy bride-chamber, O Sion, and receive Christ, thy King. Salute Mary, the gate of heaven; for she beareth the King of glory, who is the new Light. The Virgin stands, bringing in her hands her Son, the Begotten before the day-star; whom Simeon receiving into his arms, declared him to the people as the Lord of life and death, and the Saviour of the world.

ANT. Adorna thalamum tuum, Sion, et suscipe Regem Christum: amplectere Mariam, quæ est cœlestis porta; ipsa enim portat Regem gloriæ novi luminis; subsistit Virgo, adducens manibus Filium ante luciferum genitum; quem accipiens Simeon in ulnas suas, prædicavit populis Dominum eum esse vitæ et mortis et Salvatorem mundi.

Then is added the following Anthem, taken from the Gospel, and in which is related the mysterious meeting between Jesus and Simeon.

[1] First Sermon *On the Purification.* [2] St. Luke, xii. 35, 36.

ANT. Responsum accepit Simeon a Spiritu Sancto, non visurum se mortem, nisi videret Christum Domini; et cum inducerent Puerum in Templum, accepit eum in ulnas suas, et benedixit Deum, et dixit: Nunc dimittis servum tuum, Domine, in pace.

℣. Cum inducerent puerum Jesum parentes ejus ut facerent secundum consuetudinem Legis pro eo, ipse accepit eum in ulnas suas.

ANT. Simeon had received an answer from the Holy Ghost, that he should not see death, before he had seen the Christ of the Lord; and when his parents brought the Child into the Temple, he took him into his arms, and blessed God, and said: Now, thou dost dismiss thy servant, O Lord, in peace.

℣. When his parents brought in the Child Jesus, to do for him according to the custom of the law, he took him into his arms.

On re-entering the Church, the Choir sings the following Responsory:

℟. Obtulerunt pro eo Domino par turturum, aut duos pullos columbarum: * Sicut scriptum est in Lege Domini.

℣. Postquam impleti sunt dies purgationis Mariæ, secundum legem Moysi, tulerunt Jesum in Jerusalem, ut sisterent eum Domino. * Sicut scriptum est in Lege Domini. Gloria Patri. * Sicut scriptum est.

℟. They offered for him, to the Lord, a pair of turtle doves, or two young pigeons: * As it is written in the Law of the Lord.

℣. After the days of Mary's purification, according to the law of Moses, were accomplished, they carried Jesus to Jerusalem, to present him to the Lord. * As it is written in the law of the Lord. Glory. * As it is written.

After the Procession, the Celebrant and his Ministers put off their purple vestments, and vest in white for the Mass of the Purification. But if it be any of the three Sundays, Septuagesima, Sexagesima, or Quinquagesima, the Mass of the Feast is deferred till the morrow, as we have already explained.

MASS.

In the Introit, the Church sings the glory of Jerusalem's *Temple*, that was this day visited by the Emmanuel. Great, indeed, to-day, is the Lord in the *City* of David, great is he on his *mount* of Sion. Simeon, the representative of the whole human race, receives into his arms Him that is *the Mercy* sent us by God.

INTROIT.

We have received thy mercy, O God, in the midst of thy temple: according to thy name, O God, so also is thy praise unto the ends of the earth: thy right hand is full of justice.

Ps. Great is the Lord, and exceedingly to be praised: in the City of our God, in his holy Mountain. ℣. Glory, *&c.* We have.

Suscepimus, Deus, misericordiam tuam in medio Templi tui: secundum Nomen tuum, Deus, ita et laus tua in fines terræ: justitia plena est dextera tua.

Ps. Magnus Dominus et laudabilis nimis, in civitate Dei nostri, in monte sancto ejus. ℣. Gloria Patri. Suscepimus.

In the Collect, the Church prays that her children may be presented, as Jesus was, to the Eternal Father; but, in order that they may meet with a favourable reception, she asks him to grace them with purity of heart.

COLLECT.

O Almighty and Eternal God, we humbly beseech thy divine Majesty, that as thy Only Begotten Son, in the substance of our flesh, was this day presented in the temple, so our souls being per-

Omnipotens sempiterne Deus, Majestatem tuam supplices exoramus ut, sicut unigenitus Filius tuus, hodierna die, cum nostræ carnis substantia in Templo est præsentatus, ita nos facias

purificatis tibi mentibus præsentari. Per eumdem.

fectly cleansed, may become a pure oblation, and presented to thee. Through the same, *&c.*

EPISTLE.

Lectio Malachiæ Prophetæ.

Cap. III.

Hæc dicit Dominus Deus: Ecce ego mitto Angelum meum, et præparabit viam ante faciem meam. Et statim veniet ad Templum suum Dominator quem vos quæritis, et Angelus testamenti quem vos vultis. Ecce venit, dicit Dominus exercituum; et quis poterit cogitare diem adventus ejus? et quis stabit ad videndum eum? Ipse enim quasi ignis conflans, et quasi herba fullonum; et sedebit conflans, et emundans argentum, et purgabit filios Levi, et colabit eos quasi aurum et quasi argentum: et erunt Domino offerentes sacrificia in justitia. Et placebit Domino sacrificium Juda et Jerusalem, sicut dies sæculi et sicut anni antiqui, dicit Dominus omnipotens.

Lesson from the Prophet Malachy.

Ch. III.

Thus saith the Lord God: Behold I send my angel, and he shall prepare the way before my face. And presently the Lord whom you seek, and the Angel of the Testament whom you desire, shall come to his Temple. Behold he cometh, saith the Lord of hosts: and who shall be able to think of the day of his coming? and who shall stand to see him? For he is like a refining fire, and like the fuller's herb: and he shall sit refining and cleansing the silver, and he shall purify the sons of Levi, and shall refine them as gold, and as silver, and they shall offer sacrifices to the Lord in justice. And the sacrifice of Juda and Jerusalem shall please the Lord, as in the days of old, and in the ancient years, saith the Lord Almighty.

All the Mysteries of the Man-God have this for their object—the purifying of our hearts. He *sends his Angel,* (that is, his Precursor,) *before his face,* that he may *prepare his way;* and we have heard this holy Prophet crying out to us, in his wilderness: *Be humbled, O ye hills! and ye valleys, be ye filled up!*—At length, he that is the Angel, *the Sent,* by excellence, comes in person, to make a *Testament,* or

Covenant, with us. He comes *to his Temple*, and this Temple is our heart. But, he is like *a refining fire*, that takes away the dross of metals. He wishes to renew us, by purifying us; that thus we may be worthy to be offered to him, and with him, by a perfect *sacrifice*. We must, therefore, take care and not be satisfied with admiring these sublime Mysteries. We must hold this as a principle of our spiritual life—that the Mysteries brought before us, feast after feast, are intended to work in us the destruction of the old, and the creation of the new, man. We have been spending Christmas; we ought to have been born together with Jesus; this *new Birth* is now at its fortieth day. To-day, we must be offered by Mary, (who is, also, *our* Mother,) to the Divine Majesty, as Jesus was. The moment is come for our offering, for it is the hour of the Great Sacrifice—let us redouble the fervour of our preparation.

In the Gradual, the Church again celebrates that sweet Mercy, who has appeared in the Temple of Jerusalem, and is about to show himself to us in this more perfect manifestation of the Holy Sacrifice.

GRADUAL.

We have received thy Mercy, O God, in the midst of thy Temple: according to thy name, O God, so also is thy praise unto the ends of the earth.

℣. As we have heard, so have we seen in the City of our God, on his holy mountain.

Alleluia, alleluia.

℣. The old man carried the Child: but the Child guided the old man. Alleluia.

Suscepimus, Deus, misericordiam tuam in medio Templi tui: secundum nomen tuum, Deus, ita et laus tua in fines terræ.

℣. Sicut audivimus, ita et vidimus in civitate Dei nostri, in monte sancto ejus.

Alleluia, alleluia.

℣. Senex Puerum portabat: Puer autem senem regebat. Alleluia.

If the season of Septuagesima be already begun, the Church, instead of the Alleluia-verse, sings the

following *Tract*, which is composed of the words of the venerable Simeon.

TRACT.

Nunc dimittis servum tuum, Domine, secundum verbum tuum in pace.

℣. Quia viderunt oculi mei Salutare tuum.

℣. Quod parasti ante faciem omnium populorum.

℣. Lumen ad revelationem gentium, et gloriam plebis tuæ Israel.

Now thou dost dismiss thy servant, O Lord, according to thy word in peace.

℣. Because my eyes have seen thy Salvation.

℣. Which thou hast prepared before the face of all peoples.

℣. A Light to the revelation of the Gentiles, and the glory of thy people Israel.

GOSPEL.

Sequentia sancti Evangelii secundum Lucam.

Cap. II.

In illo tempore: Postquam impleti sunt dies purgationis Mariæ, secundum legem Moysi, tulerunt Jesum in Jerusalem, ut sisterent eum Domino, sicut scriptum est in Lege Domini: Quia omne masculinum adaperiens vulvam, sanctum Domino vocabitur. Et ut darent hostiam, secundum quod dictum est in Lege Domini, par turturum, aut duos pullos columbarum. Et ecce homo erat in Jerusalem, cui nomen Simeon: et homo iste justus et timoratus, exspectans consolationem Israel; et Spiritus Sanctus erat in eo. Et responsum acceperat a Spiritu Sancto, non visurum se mortem nisi prius videret Christum Domini. Et venit

Sequel of the holy Gospel according to Luke.

Ch. II.

At that time: After the days of the purification of Mary, according to the law of Moses, were accomplished, they carried Jesus to Jerusalem, to present him to the Lord. As it is written in the law of the Lord, *Every male opening the womb shall be called holy to the Lord.* And to offer a sacrifice according as it is written in the law of the Lord, a pair of turtle doves, or two young pigeons. And behold there was a man in Jerusalem named Simeon, and this man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was in him. And he had received an answer from the Holy Ghost, that he should not see death, before he had seen the Christ of the Lord. And he

came by the Spirit into the temple. And when his parents brought in the Child Jesus, to do for him according to the custom of the law, he also took him into his arms, and blessed God, and said: Now thou dost dismiss thy servant, O Lord, according to thy word in peace. Because my eyes have seen thy Salvation, which thou hast prepared before the face of all peoples: a light to the revelation of the Gentiles, and the glory of thy people Israel.

in Spiritu in Templum. Et cum inducerent puerum Jesum parentes ejus, ut facerent secundum consuetudinem Legis pro eo: et ipse accepit eum in ulnas suas, et benedixit Deum, et dixit: Nunc dimittis servum tuum, Domine, secundum verbum tuum in pace; quia viderunt oculi mei Salutare tuum, quod parasti ante faciem omnium populorum, lumen ad revelationem gentium, et gloriam plebis tuæ Israel.

The Holy Spirit has led us to the Temple, as he did Simeon. There, we see the Virgin-Mother offering at the Altar her Son, who is the Son of God. We are filled with admiration at this fidelity, of the Child and his Mother, to the Law; and we feel, in our hearts, a desire to be also presented to our Creator, who will accept our homage, as he accepted that offered him by his Divine Son. Let us, at once, put ourselves in those same holy dispositions, which filled the Hearts of Jesus and Mary. The salvation of the world has, this day, gained ground; let the work of our individual sanctification also advance. From this Feast forward, the Mystery of the Infant-God will no longer be put before us, by the Church, as the special object of our devotion; the sweet Season of Christmas will, in a few hours, have left us, and we shall have to follow our Jesus in his combats against our enemies. Let us keep close to our dear King. Let us ever keep Simeon's spirit, and follow our Redeemer, walking in His footsteps, who is our Light. Let us love this Light, and merit, by our fidelity in using it, that it unceasingly shine upon us.

During the Offertory, the Church speaks the praises of the grace put, by our Lord, on Mary's lips. She

celebrates the favours poured out on Her, who was called by the Archangel, *Blessed among women.*

OFFERTORY.

Diffusa est gratia in labiis tuis ; propterea benedixit te Deus in æternum, et in sæculum sæculi.	Grace is spread on thy lips ; therefore hath God blessed thee for ever, and for ever.

SECRET.

Exaudi, Domine, preces nostras : et ut digna sint munera, quæ oculis tuæ Majestatis offerimus, subsidium nobis tuæ pietatis impende. Per Dominum.	Mercifully hear our prayers, O Lord, and grant us the assistance of thy mercy, that what we offer to thy divine Majesty may be worthy to be accepted. Through, *&c.*

The Preface is that of Christmas, *page* 70.

After having distributed the Bread of Life—the Fruit of Bethlehem—which has been offered on our Altar, and has redeemed us from all our iniquities, the holy Church again reminds her children of the sentiments which filled Simeon's soul. But, in the Mystery of love, we not only, like Simeon, receive into our arms Him, who is the Consolation of Israel ; he enters into our very breast and soul, and there he takes up his abode.

COMMUNION.

Responsum accepit Simeon a Spiritu Sancto, non visurum se mortem, nisi videret Christum Domini.	Simeon received an answer from the Holy Ghost, that he should not see death till he beheld the Christ of the Lord.

Let us, in the Postcommunion, unite with the Church, in praying that the heavenly remedy of our regeneration may not only produce in our souls a passing grace, but may, by our fidelity, fructify in us to life eternal.

POSTCOMMUNION.

We beseech thee, O Lord our God, that the sacred mysteries we have received to preserve our new life, may, by the intercession of blessed Mary, ever a Virgin, become a remedy to us both now and for the future. Through, *&c.*

Quæsumus, Domine Deus noster, ut sacrosancta mysteria, quæ pro reparationis nostræ munimine contulisti, intercedente beata Maria semper Virgine, et præsens nobis remedium esse facias et futurum. Per Dominum.

SECOND VESPERS.

The Second Vespers of our Solemnity are composed of the Psalms of our Lady's Office, which are sung to the Antiphons taken from the Gospel. Having elsewhere explained why the Church has applied these five Psalms to our Lady, we give them without any commentary. The Hymn is the same as in First Vespers,—the *Ave maris Stella*—which ever brings such sweet consolation to our hearts, and is so pleasing to Mary. When we come to the *Magnificat*, let us sing it with those sentiments wherewith our Lady herself sang it, when the Holy Spirit inspired her with the Canticle.

ANT. Simeon, a just man, and one that feared God, waited for the redemption of Israel, and the Holy Ghost was in him.

ANT. Simeon justus et timoratus exspectabat redemptionem Israel, et Spiritus Sanctus erat in eo.

PSALM 109.

The Lord said to my Lord, *his Son*, Sit thou at my right hand, *and reign with me.*

Until, *on the day of thy last coming*, I make thy enemies thy footstool.

O Christ! the Lord, *thy Father*, will send forth the sceptre

Dixit Dominus Domino meo : * Sede a dextris meis.

Donec ponam inimicos tuos : * scabellum pedum tuorum.

Virgam virtutis tuæ emittet Dominus ex Sion : * do-

minare in medio inimicorum tuorum.

Tecum principium in die virtutis tuæ, in splendoribus sanctorum : * ex utero ante luciferum genui te.

Juravit Dominus, et non pœnitebit eum ; * tu es sacerdos in æternum secundum ordinem Melchisedech.

Dominus a dextris tuis : * confregit in die iræ suæ reges.

Judicabit in nationibus, implebit ruinas : * conquassabit capita in terra multorum.

De torrente in via bibet : * propterea exaltabit caput.

ANT. Simeon justus et timoratus exspectabat redemptionem Israel, et Spiritus Sanctus erat in eo.

ANT. Responsum accepit Simeon a Spiritu Sancto, non visurum se mortem, nisi videret Dominum.

of thy power out of Sion : *from thence*, rule thou in the midst of thy enemies.

With thee is the principality in the day of thy strength, in the brightness of the Saints, *for the Father hath said to thee :* From the womb, before the day-star, I begot thee.

The Lord hath sworn, and he will not repent ; *he hath said, speaking of thee, the God-Man :* Thou art a Priest for ever, according to the order of Melchisedech.

Therefore, O Father! the Lord, *thy Son*, is at thy right hand : he hath broken kings in the day of his wrath.

He shall, *also*, judge among nations ; he shall fill the ruins *of the world :* he shall crush the heads in the land of many.

He cometh now in humility ; he shall drink, in the way, of the torrent *of sufferings:* therefore, shall he lift up the head.

ANT. Simeon, a just man, and one that feared God, waited for the redemption of Israel, and the Holy Ghost was in him.

ANT. Simeon received an answer from the Holy Ghost, that he should not see death, before he had seen the Lord.

PSALM 112.

Laudate pueri Dominum : * Laudate Nomen Domini.

Sit Nomen Domini benedictum : * ex hoc nunc et usque in sæculum.

A solis ortu usque ad oc-

Praise the Lord, ye children : praise ye the name of the Lord.

Blessed be the name of the Lord : from henceforth, now, and for ever.

From the rising of the sun,

to the going down of the same, the Name of the Lord is worthy of praise.

The Lord is high above all nations: and his glory above the heavens.

Who is as the Lord our God, who dwelleth on high: and looketh down on the low things in heaven and in earth? *Nay, not content with this, he deigns to come down among us.*

Raising up, *from his divine Crib*, the needy, and lifting up the poor out of the dunghill.

That he may place him with princes: with the princes of his people.

Who maketh a barren woman to dwell in a house, the joyful mother of children.

ANT. Simeon received an answer from the Holy Ghost, that he should not see death, before he had seen the Lord.

ANT. Simeon taking the Child in his arms, giving thanks, blessed the Lord.

casum: * laudabile Nomen Domini.

Excelsus super omnes Gentes Dominus: * et super cœlos gloria ejus.

Quis sicut Dominus Deus noster qui in altis habitat: * et humilia respicit in cœlo et in terra?

Suscitans a terra inopem: * et de stercore erigens pauperem.

Ut collocet eum cum principibus: * cum principibus populi sui.

Qui habitare facit sterilem in domo: matrem filiorum lætantem.

ANT. Responsum accepit Simeon a Spiritu Sancto, non visurum se mortem nisi videret Dominum.

ANT. Accipiens Simeon Puerum in manibus, gratias agens benedixit Dominum.

PSALM 121.

I rejoiced at the things that were said to me: We shall go into the house of the Lord.

Our feet were standing in thy courts, O Jerusalem! *Our heart loves and confides in thee, O Mary!*

Mary is like to Jerusalem, that is built as a City: which is compact together.

For thither did the tribes go up, the tribes of the Lord: the testimony of Israel, to praise the Name of the Lord.

Lætatus sum in his quæ dicta sunt mihi: * In domum Domini ibimus.

Stantes erant pedes nostri: * in atriis tuis Jerusalem.

Jerusalem quæ ædificatur ut civitas: * cujus participatio ejus in idipsum.

Illuc enim ascenderunt tribus, tribus Domini: * testimonium Israel ad confitendum nomini Domini.

Quia illic sederunt sedes in judicio : * sedes super domum David.

Because seats sat there in judgment : seats upon the house of David ; *and Mary is of a kingly race.*

Rogate quæ ad pacem sunt Jerusalem : * et abundantia diligentibus te.

Pray ye, *through Mary*, for the things that are for the peace of Jerusalem : and may abundance be on them that love thee, *O Church of our God !*

Fiat pax in virtute tua : * et abundantia in turribus tuis.

The voice of Mary : Let peace be in thy strength, *O thou new Sion !* and abundance in thy towers.

Propter fratres meos et proximos meos : * loquebar pacem de te.

I, *a Daughter of Israel*, for the sake of my brethren, and of my neighbours, spoke peace of thee.

Propter domum Domini Dei nostri : * quæsivi bona tibi.

Because, of the house of the Lord, our God, I have sought good things for thee.

Ant. Accipiens Simeon Puerum in manibus, gratias agens benedixit Dominum.

Ant. Simeon taking the Child in his arms, giving thanks, blessed the Lord.

Ant. Lumen ad revelationem gentium, et gloriam plebis tuæ Israel.

Ant. A Light to the revelation of the Gentiles, and the glory of thy people Israel.

PSALM 126.

Nisi Dominus ædificaverit domum : * in vanum laboraverunt qui ædificant eam.

Unless the Lord build the house, they labour in vain that build it.

Nisi Dominus custodierit civitatem : * frustra vigilat qui custodit eam.

Unless the Lord keep the city, he watches in vain that keepeth it.

Vanum est vobis ante lucem surgere : * surgite postquam sederitis, qui manducatis panem doloris.

It is vain for you to rise before light : rise after you have sitten, you that eat of the bread of sorrow.

Cum dederit dilectis suis somnum : * ecce hæreditas Domini, filii, merces, fructus ventris.

When he shall give sleep to his beloved : behold the inheritance of the Lord are children ; the reward, the fruit of the womb.

As arrows in the hands of the mighty, so the children of them that have been shaken.

Blessed is the man that hath filled his desire with them: he shall not be confounded, when he shall speak to his enemies in the gate.

ANT. A Light to the revelation of the Gentiles, and the glory of thy people Israel.

ANT. They offered for him, to the Lord, a pair of turtles, or two young pigeons.

Sicut sagittæ in manu potentis: * ita filii excussorum.

Beatus vir, qui implevit desiderium suum ex ipsis: * non confundetur cum loquetur inimicis suis in porta.

ANT. Lumen ad revelationem gentium, et gloriam plebis tuæ Israel.

ANT. Obtulerunt pro eo Domino par turturum, aut duos pullos columbarum.

PSALM 147.

Praise the Lord, *O Mary, thou true* Jerusalem: *O Mary, O Sion ever holy*, praise thy God.

Because he hath strengthened *against sin* the bolts of thy gate: he hath blessed thy children within thee.

He hath placed peace in thy borders, and filleth thee with the fat of corn, *with Jesus, who is the Bread of Life.*

Who sendeth forth *by thee* his Word to the earth: his Word runneth swiftly.

Who giveth snow like wool: scattereth mists like ashes.

He sendeth his crystal like morsels; who shall stand before the face of his cold?

He shall send forth his Word, *by Mary*, and shall melt them: his spirit shall breathe, and the waters shall run.

Who declareth his Word to Jacob: his justices and his judgments to Israel.

Lauda Jerusalem Dominum: * lauda Deum tuum Sion.

Quoniam confortavit seras portarum tuarum: * benedixit filiis tuis in te.

Qui posuit fines tuos pacem: * et adipe frumenti satiat te.

Qui emittit eloquium suum terræ: * velociter currit sermo ejus.

Qui dat nivem sicut lanam: * nebulam sicut cinerem spargit.

Mittit crystallum suam sicut buccellas; * ante faciem frigoris ejus quis sustinebit?

Emittet verbum suum, et liquefaciet ea: * flabit spiritus ejus, et fluent aquæ.

Qui annuntiat verbum suum Jacob: * justitias, et judicia sua Israel.

Non fecit taliter omni nationi: * et judicia sua non manifestavit eis.

Ant. Obtulerunt pro eo Domino par turturum, aut duos pullos columbarum.

He hath not done in like manner to every nation: and his judgments he hath not made manifest to them.

Ant. They offered for him, to the Lord, a pair of turtles, or two young pigeons.

CAPITULUM.

(*Malach. III.*)

Ecce ego mitto Angelum meum, et præparabit viam ante faciem meam. Et statim veniet ad Templum sanctum suum Dominator, quem vos quæritis, et Angelus testamenti, quem vos vultis.

Behold I send my Angel, and he shall prepare the way before my face. And presently the Lord, whom you seek, and the Angel of the testament, whom you desire, shall come to his Temple.

For the Hymn, Versicle, and Response, see *page* 530.

ANTIPHON OF THE *Magnificat.*

Ant. Hodie beata Virgo Maria puerum Jesum præsentavit in templo; et Simeon repletus Spiritu Sancto accepit eum in ulnas suas, et benedixit Deum in æternum.

Ant. This day, the Blessed Virgin Mary presented the Child Jesus in the Temple; and Simeon, full of the Holy Ghost, took him in his arms, and blessed God for ever.

OREMUS.

Omnipotens, sempiterne Deus, Majestatem tuam supplices exoramus: ut sicut unigenitus Filius tuus hodierna die cum nostræ carnis substantia in Templo est præsentatus: ita nos facias purificatis tibi mentibus præsentari. Per eumdem.

LET US PRAY.

O Almighty and Eternal God, we humbly beseech thy divine Majesty, that as thy Only Begotten Son, in the substance of our flesh, was this day presented in the Temple: so our souls, being perfectly cleansed, may become a pure oblation, and presented to thee. Through the same, *&c.*

Let us now listen to the several Churches, celebrating, in their Liturgies, the Mystery of the Purification. We will begin with the Mozarabic Breviary, where we find the five following prayers, in which the Gothic Church of Spain offers to God the sentiments inspired into her by the example of holy Simeon.

PRAYER.

O Almighty God, Father, and Lord! grant peace unto thy faithful people; that we may see, in thy Temple, thy Salvation, whom the just Simeon took into his arms; that thus He, who was the Light to the revelation of the Gentiles, may be the pardoner of the sins of them that believe. Amen.

Omnipotens Deus, Pater et Domine, largire credenti tuo populo pacem: ut in templo tuo videamus Salutare tuum; quem Simeon justus ulnis suis accepit: ut, qui Lumen ad revelationem gentium exstitit, indultor criminum ipsemet credentium sentiatur. Amen.

PRAYER.

Thou, O Lord, art salvation, and thine is salvation. We rejoice that thou hast given it unto us; we beseech thee that thou wilt grant it unto us, even to the end. Pour out, we beseech thee, thy blessing on thy people; that so, the curse of our punishment may be removed, and we grow rich in the fruits of justice. Amen.

Tu es, Domine, salus, et tua est salus: hanc gaudemus in nobis largitam; hanc etiam usque in finem a te petimus largiendam: effunde, quæsumus, super populum tuum benedictionem tuam: ut privetur maledictio pœnæ, et ditescat in nobis fructus justitiæ. Amen.

PRAYER.

Grant, O Lord, that, with Simeon's devotion, we may ever sing his blessed words. May we, when thou so willest, be dismissed in peace, because we have seen, and believed in, thy Salvation. Dismiss us not from thyself, at the close of life; but, setting us free from our debts, give us, in the end, to possess everlasting Peace. Amen.

Beatam, Domine, illam justi tui Simeonis vocem fac in nobis pari diligentia personare: ut quia vidimus et credimus Salutare tuum; in pace, cum jusseris, dimittamur: non quo a te dimissos fines vitæ accipiamus; sed, per te absolutos a debito, in fine pacem sempiternam possideamus. Amen.

PRAYER.

Vidimus gloriam tuam, Domine, gloriam quasi Unigenitum deitate, primogenitum munere : illic unicum Patris, hic in fratribus primum : illic æqualiter subsistentem, et in sinu Patris manentem, hic socios non derelinquentem : largire ergo tuo fieri participes regno, quibus es propitiatus in mundo : quibusque advenisti prius redemptor, existe in futuro remunerator. Amen.

We have seen thy glory, O Lord ! the glory as of the Only Begotten in Divinity, and the First Born in grace: in heaven, the Only Son of the Father ; on earth, the first among many brethren : in heaven, consubstantial with thy Father, and abiding in his bosom; on earth, dwelling with them that thou madest like to thyself. Grant, therefore, that we, to whom thou didst show such mercy on earth, may share with thee in thy kingdom. Thou hast already been our Redeemer ; be, in the life to come, our Remunerator. Amen.

PRAYER.

Deus, qui in expiatione parientium, par turturum, vel duos pullos tibi offerri præcipis columbarum ; in vivam nos præpara hostiam, qui pro nobis ipse factus es hostia : ut, qui legem implere venisti, non solvere, in nobis Evangelii gratiam digneris opulentius propagare. Amen.

O God, who didst command, that women, who had given birth to a child, should be purified by offering unto thee a pair of turtle doves, or two young pigeons : make us become a living victim to thee, who didst make thyself a victim for our sakes : that thus, thou, who camest, not to destroy, but to fulfil, the law, mayest graciously infuse into us the riches of the grace of the Gospel.

The Ancient Liturgies contain but few Hymns on the Purification of the Blessed Virgin. One of these is the composition of St. Paulinus, the Patriarch of Aquileia, and is not without its merits.

HYMN.

Postquam Puellæ dies quadragesimus
Est adimpletus juxta Legem Domini,

As soon as the Maiden's forty days were accomplished, according to the Law of the Lord, the Virgin Mary took

the Holy Child Jesus, the Only Begotten Son of the Eternal Father, into the Temple, carrying him in her saintly arms.

The Blessed Mother carried upon her most chaste bosom her God, who was hid under the veil of our flesh. Sweetly and fondly does she kiss the lips of Him that was true God and Man, and, at whose bidding, all things were made.

The Parents took two tender little milk-white doves, which they offered for their Jesus, and which, by the prescription of the Law, were consumed in a holocaust.

There lived in the City a Priest of God, who was humble, and meek exceedingly: he was just, and, though old, was without a fault: his name was Simeon, the happy, blessed, heavenly-minded Simeon, who, being full of the Holy Ghost, was urged by a divine impulse to enter the holy Temple.

He had, long ago, received an answer from the Holy Ghost, that he should not be loosed, by death, from the bonds of his flesh, until he had seen, in this present life, the Christ of the Lord, whom the Father was to send from his high throne.

Maria Virgo Jesum sanctum puerum
Ulnis sacratis templi nunc in atriis
Tulit, tremendi Genitoris unicum.
Mater beata carnis sub velamine
Deum ferebat humeris castissimis,
Dulcia strictim basia sub labiis
Deique veri hominisque impresserat
Ori, jubente quo sunt cuncta condita.
Duos parentes tulerunt candidulos
Pullos columbæ lacteolis plumulis,
Dedere in templo par pro eo turturum,
Legis veluti promulgabat sanctio,
Quales perustas consecrarent hostias.
Dei sacerdos humilis, mitissimus,
Erat in urbe justus, senex optimus,
Felix, beatus Simeon cœlifluus,
Sanctoque plenus adfuit Spiramine
Sacra sub aula, nutu Dei concitus.

Hic namque dudum responsum susceperat,
Sancto docente Spiritu, quod vinculo
Mortis resolvi non possit de corpore,
Donec videret Christum vivens Domini,
Quem misit altis Genitor de soliis.

Suscepit ergo Puerum in manibus,
Egit superno Genitori gratias,
Ulnis retentans benedixit Dominum,
Amore plenus cordis cum dulcedine
Addens et alto sermone subintulit :

Receiving, therefore, the Child into his hands, he gave thanks to the heavenly Father; and, as he held the Babe in his arms, he blessed his Lord. Then, also, with his heart teeming with love, he thus sweetly cried aloud :

Dimitte tuum, Domine, nunc obsecro,
In pace servum, quia meis merui
Videre tuum Salutare visibus,
Quod præparasti pietate unica
Ante tuorum populorum faciem.

"Dismiss thy servant, Lord! "dismiss me, I beseech thee, "in Peace, for I have now "seen, with mine eyes, the "Saviour thou hast, in won- "drous mercy, prepared be- "fore the face of every people.

Fulgensque lumen gentium in oculis,
Gloriam plebi Israeli germinis ;
Positus hic est in ruinam scandali,
Et in salutem Jacob stirpis aureæ,
Donec secreta cordium se pallient.

"He is the Light that is to "shine upon the Gentiles, and "bring glory to the people of "Israel. He is set for the fall "and the salvation of the race "of Jacob, as shall be seen on "the day when the secrets of "hearts shall be revealed.

Ipsius ecce tuam, sancta Genitrix,
Transibit ictus gladii per animam.
Servabat alta mystica sub pectore
Maria, verba conferens alacriter,
Dictis supernis credula fideliter.

"Behold, O Holy Mother! "thy own soul shall be pierced "with a sword!" Mary heard these high mysterious words, pondering them joyfully in her heart, for she ever took the words of heaven with ready faith.

Gloria Patri Jesu magni nominis,
Et tibi, Nate Patris unigenite,
Deus, potestas, virtus super æthera ;

Glory be to the Father of our Lord Jesus! And to thee, the Only Begotten Son of the Father, to thee, O God! be power and heavenly virtue! And to the Holy Paraclete, be

infinite praise, honour, and empire, for endless ages. Amen.

Sancto per omne sæculum Paraclito
Laus infinita, honor et imperium. Amen.

Sequences for the Purification are as rare as Hymns, in the ancient Liturgies. The one we give here, is taken from the old Sequence-Book of the Monastery of St. Gall, and was composed by Blessed Notker.

SEQUENCE.

This people, with one accord, venerates thee, O Mary! and honours thee with devout heart.

Concentu parili hic te, Maria, veneratur populus, teque piis colit cordibus.

Thou art the Daughter of the noble Abraham, and of the kingly race of David.

Generosi Abrahæ tu filia veneranda, regia de Davidis stirpe genita.

O Virgin of virgins! thou wast pure above all creatures, most spotless in thy life, and of surpassing beauty.

Sanctissima corpore, castissima moribus, omniumque pulcherrima, Virgo virginum.

Be glad, Mother and Virgin most glorious! Thou didst believe what Gabriel the Archangel said unto thee—thou didst bring forth a Son, and yet wast a Virgin as before.

Lætare Mater et Virgo nobilis, Gabrielis Archangelico quæ oraculo credula, genuisti clausa filium.

In the most precious Blood of this thy Son, the lost human race was cleansed, as God had promised unto Abraham.

In cujus sacratissimo sanguine emundatur universitas perditissima generis, ut promisit Deus Abrahæ.

The dry Rod of Aaron, that yielded a lovely flower, was a figure of thee, O Mary! who wast the Virgin-Mother of the Flower Divine.

Te Virga arida Aaron flore speciosa præfigurat, Maria, sine viri semine nato floridam.

Thou wast the ever-closed Gate, O Mary, of which Ezechiel speaks, and which was opened to none save only God.

Tu porta jugiter serata, quam Ezechielis vox testatur, Maria: soli Deo pervia esse crederis.

But, on this day, wishing to give us an example worthy of the Mother of every virtue,

Sed tu tamen matris virtutum dum nobis exemplum cupisti commendare,

subisti remedium pollutis statutum matribus.

Ad Templum deduxisti tecum mundandum, qui tibi integritatis decus Deus homo genitus adauxit, intacta Genitrix.

Lætare, quam scrutator cordis et renum probat habitatu proprio singulariter dignam, sancta Maria.

Exsulta, cui parvulus arrisit tunc, Maria, qui lætari omnibus et consistere suo nutu tribuit.

Ergo quique colimus festa parvuli Christi propter nos facti, ejusque piæ Matris Mariæ,

Si non Dei possumus tantam exsequi tardi humilitatem, forma sit nobis ejus Genitrix.

Laus Patri gloriæ, qui suum Filium Gentibus et populo revelans, Israel nos sociat.

Laus ejus Filio, qui suo sanguine nos Patri reconcilians, supernis sociavit civibus.

Laus quoque Spiritui Sancto sit per ævum.
Amen.

thou didst subject thyself to the law which was made not but for the mothers of men.

O spotless Mother! thou didst bring with thee to the Temple, (as though he could be cleansed,) Him, who gave thee the splendour of thy virginity—thou didst bring with thee the God made Man.

Be glad, O Holy Mary! whom He, that searcheth the hearts and reins, found to be the only worthy dwelling of his majesty.

Rejoice, O Mary! on whom the Little One, whose look gives joy and being to the world, looked and smiled.

We, therefore, who celebrate the Feast of Jesus, (become an Infant for our sakes,) and of his sweet Mother Mary,

Since we cannot, because we are weak, follow the wondrous humility of a God, let us take Mary as our model.

Praise to the Father of glory, who hath united us all into one, by revealing his Son to both the Gentiles and his people of Israel.

Praise to the Son, who hath given us fellowship with the citizens of heaven, by reconciling us, by his Blood, to the Father.

Praise, too, be for ever to the Holy Ghost.
Amen.

The admirable Sequence we subjoin to this, is one of the finest written by Adam of Saint-Victor. We are indebted for it to Gautier, who was the first to publish it, in his beautiful edition of the great Lyric's poetical writings. But, besides the interest it has as

being so fresh a treasure, our readers will find in it so much beauty, that we should not be surprised at their giving it the first place among all the Hymns to our Lady, written in the Middle-Ages.

SEQUENCE.

Let us adorn the temple of our souls, and, with new hearts, bring back again that old man's joy, whose long-cherished wish is granted, as his arms press Jesus to his breast.

This Child is the Standard of the people, filling the Temple with light, our choirs with praise, and our hearts with jubilee. This day, is he presented in the Temple, and will, another day, when grown to manhood, be offered on the Cross, the offering for sin.

On one side Jesus, on the other Mary; here the sweet Infant, and there the sweet Mother;—oh! what a glad sight!—But let us devoutly carry within us that work of Light, which our lighted tapers symbolise.

The Father's Word is the light—his virginal flesh is the wax—our lighted taper is Christ himself, who enlightens our hearts with that wisdom, which rescues the sinner from the error of his way, and sets him on virtue's path.

He that holds Jesus by love, carries, as our Feast would have him do, the Candle blest with light. So did Simeon love the Father's Word, and fondly carry in his arms the Mother's Babe.

Templum cordis adornemus,
Novo corde renovemus
Novum senis gaudium,
Quod dum ulnis amplexatur,
Sic longævi recreatur
Longum desiderium.

Stans in signum populorum,
Templum luce, laude chorum,
Corda replens gloria,
Templo Puer præsentatus,
Post in cruce vir oblatus,
Pro peccatis hostia.

Hinc Salvator, hinc Maria,
Puer pius, Mater pia,
Moveant tripudium;
Sed cum votis perferatur
Opus lucis, quod signatur
Luce luminarium.

Verbum Patris lux est vera,
Virginalis caro cera,
Christi splendens cereus;
Cor illustrat ad sophiam
Qua virtutis rapit viam,
Vitiis erroneus.

Christum tenens per amorem,
Bene juxta festi morem,
Gestat lumen cereum:
Sicut senex Verbum Patris
Votis, strinxit pignus Matris
Brachiis corporeum.

Gaude, Mater genitoris,
Simplex intus, munda foris,
Carens ruga, macula ;
A dilecto prælecta,
Ab electo prædilecta
Deo muliercula.
Omnis decor tenebrescit,
Deformatur et horrescit
Tuum intuentibus :
Omnis sapor amarescit,
Reprobatur et sordescit
Tuum prægustantibus.
Omnis odor redolere
Non videtur, sed olere
Tuum odorantibus :
Omnis amor aut deponi
Prorsus solet, aut postponi
Tuum nutrientibus.
Decens maris luminare,
Decus matrum singulare,
Vera parens veritatis,
Via vitæ pietatis,
Medicina sæculi ;
Vena vini fontis vitæ,
Sitienda cunctis rite,
Sano dulcis et languenti,
Salutaris fatiscenti
Confortantis populi.

Be glad, O Mother of thy God! simple, pure, unwrinkled, spotless Mother ! O Maiden ! chosen by the God of thy love, and loved by the God of thy choice.

All beauty is cloudy, deformed, and displeasing, to him that has seen thine. All sweetness seems bitter, or false, or insipid, to the soul that has tasted of thine.

All fragrance, put near thine, grows faint or foul ; and love is powerless o'er a heart that feeds on thine.

Beautiful Star of the sea ! Thou beautiful honour of all mothers ! O true Mother of Truth ! O path of holy living ! O remedy of the world's ills ! Source of the fount of that Wine of Life, for which all men should thirst, and whose strength-giving chalice is sweet to the healthy and the sick, and restores the drooping heart !

Fons signate
Sanctitate,
Rivos funde,
Nos infunde ;
Fons hortorum
Internorum,
Riga montes
Arescentes,
Unda tui rivuli.
Fons redundans,
Sis inundans ;
Cordis prava
Quæque lava ;
Fons sublimis,
Munde nimis,
Ab immundo
Munda mundo
Cor immundi populi.
Amen.

O Fount sealed up in holiness ! pour out on us thy streams !—O Fount of inner gardens ! water, with thy rivulet's wave our parched and stony hearts !

Overflowing Fount ! flow out on us, and wash our hearts' defilements. O Fount sublime, limpid above our thought ! cleanse thy servants' hearts from an unclean world. Amen.

Now let us give ear to the sweet hymn of the Greek Church. She thus celebrates the Purification in her Menæa.

IN HYPAPANTE DOMINI.

This day, Simeon receives into his arms the Lord of glory, whom, heretofore, Moses saw under a cloud, on Mount Sina, when he received the tables of the Law. This is he that speaks in the Prophets, and is the Maker of the Law. This is he whom David foretells: he is the terrible God: his mercy is great and exceeding rich.

O thou the Treasure of all ages, and the Life of all creatures! thou, for my sake, becamest an Infant; thou who, heretofore, didst engrave the Law on the Tables, on Sina, wast made under the Law, so to give all men freedom from the ancient servitude of the Law. Glory, O Jesus! be to thy mercy. Glory be to thy kingdom! Glory be to thy dispensation, O thou the only lover of mankind!

Mary, the Virgin-Mother of God, carries in her arms Him that is seated on the chariot of Cherubim, and is hymned in the songs of Seraphim:—Him that was made incarnate from her:—Him, the Lawgiver, who now is observing the ordinance of the Law. She gave him into the arms of the aged Priest, who, as he thus held the Life, prayed to be loosed from life, saying: "Now, O Lord, dismiss me,

Hodie Simeon in brachiis Dominum gloriæ recipit, quem sub nube olim Moyses contemplatus est in Sina visibili tabulas sibi dantem; hic est qui in Prophetis loquitur et Legis factor; hic est quem David annuntiat, hic in omnibus terribilis, hic habens magnam ditissimamque misericordiam.

O thesaure sæculorum, vita omnium, propter me infans effectus es, sub lege factus es tu qui olim sculpsisti in tabulis legem in Sina, ut omnes solveres ab antiqua servitute legis. Gloria miserationi tuæ, Salvator; gloria regno tuo, gloria dispensationi tuæ, tu solus es philanthropus.

Illum qui fertur in curru Cherubim et hymnificatur in canticis Seraphim, ferens ulnis Deipara Maria nuptinescia ex se incarnatum, legislatorem adimplentem legis ordinem, dedit manibus senis sacerdotis; ferens autem ille Vitam, vitæ deprecabatur solutionem dicens: Domine, nunc dimitte me, ut nuntiem Adamo quia vidi immutabilem parvulum Deum, qui est

ante sæcula, et Salvatorem mundi.

Procumbens senex et vestigiis intus insistens nuptinesciæ et Deimatris : Ignem, inquit, fers, o pura ; infantem cum tremore in brachiis portas Deum luminis inoccidui, pacisque Dominum.

Mundatur a Seraphim, dum accipit Isaias carbunculum, aiebat senex Deimatri ; tu autem manibus quasi manubrio accendis me, donans quem fers Luminis innoccidui pacisque Dominum.

Ad Deiparam curramus, o bonæ voluntatis, ad videndum illius Filium, quem ad Simeon ipsa deducit, quem e cœlo incorporati cernentes obstupescunt, dicentes : Mirabilia videmus nunc, et incredibilia et incomprehensibilia. Qui Adam finxit olim portatur ut infans ; qui locum nescit collocatur in senilibus ulnis ; qui in ineffabili versatur Patris sinu volens circumscribitur carne et non divinitate, qui solus est philanthropus.

"that I may go tell Adam "how I have seen the immu- "table God, who is from all "eternity, made a Little "Child, and the Saviour of "the world."

The old man prostates, and following, in spirit, the steps of the Virgin-Mother of God, he says : "Thou art carrying "Fire, O pure one ! Thy "trembling arms are bearing "the Infant, who is the God "of never-setting light, and "the Lord of peace."

"Isaias was cleansed when "he took from the Seraph the "burning coal," said the old man to the Mother of God : "but thou inflamest me with "the instrument of thy hands, "giving me Him thou holdest "—the Lord of light, that "setteth not, and of peace."

O ye that are of good-will ! let us all run to the Mother of God, to see her Child, whom she now gives to Simeon ; which the heavenly Spirits seeing, they say in deepest wonder : "This day, we behold "wonderful, incredible, in- "comprehensible, things. He, "that heretofore made Adam, "is carried as a Babe ! He, "whom no space may hold, is "held in an old man's arms ! "He, that dwells in the bosom "of the Father, wills to have, "by flesh, the limits Divinity "could not have ! Who but "God, could bear towards "man such love as this ?"

We adore and thank thee, O Emmanuel ! on this happy day, which saw thee enter into the Temple of

thy Majesty, carried in the arms of thy incomparable Mother. Thou comest into the Temple, that thou mayest offer thyself for our sakes. Thou deignest to be redeemed by the payment of a ransom, for, one day, thou hast to pay an infinite ransom for us. Thou comest, now, to offer a ceremonial sacrifice, because thou art soon to abolish every sacrifice by the one that alone is perfect. Thou enterest, to-day, into that Jerusalem, which is to be the place of thy passion and death. Our salvation urges thee on. Thou wast born for us, but thou art not satisfied; and every gift of this thy fortieth day must needs bespeak the future proofs thou hast yet to give us, of the love thou bearest us.

O thou, *the Consolation of Israel!* on whom the Angels love to look! thou enterest into the Temple, and they, who were living in expectation of their Redeemer, redouble their hope. Oh! that we had something of that love, which burned in Simeon's heart, as he held thee in his arms! All he lived for, was to see thee, O Divine Infant! and having seen thee, he longs to die. One brief moment's sight of thee makes him sleep in peace! What must it be to possess thee eternally, when a glance could satisfy the longings of a whole life!

But, O Saviour of our souls! if Simeon was so satiated with this seeing thee presenting thyself for mankind in the Temple—how ought we to love thee, we who have seen the final consummation of thy Sacrifice? The day will come, when, as thy devout servant Bernard expresses it, thou wilt be offered, not in the Temple and on Simeon's arms, but *outside the City-gates* and on the arms of the Cross. On that day, man will not offer up the blood of a victim for thee, but thyself wilt offer up thine own Blood for man. Now, it is the *morning;* then, it will be the *evening,* sacrifice. Now, thou art in the age of Infancy; then, thou wilt have attained the fulness of

the age of Man; and having loved us from the beginning, thou wilt love us even unto the end.

What return shall we make to thee, O Divine Infant! for thou bearest within thy heart, during this thy first offering, the same infinite love of us, wherewith thou will consummate thy last? Can we do less than offer ourselves to thee, from this very day, and be wholly thine? Thou givest thyself to us, in the Adorable Sacrament, with more perfection than thou didst give thyself to Simeon; and we receive thee, not in our arms, but in our very breast. *Dismiss* us, dear Jesus! break our chains. Give us thy *Peace*, and may we, like Simeon, enter *now* on a new life. In order to imitate thy virtues, and be united with thee, we have endeavoured, during this holy Season, to gain that humility and simplicity, which thou wishest to see within us. Assist us to persevere in the spiritual life, that, like thee, we may grow in age and wisdom, before both God and men.[1]

And thou, O Mary! purest of Virgins, and Mother blessed above all mothers!—*O Daughter of the Prince! how beautiful are thy steps*,[2] on this day of thy Purification, when thou enterest the Temple, with our Jesus in thy arms! Who could tell the joy, and the humility, of thy maternal heart, in this offering thou makest to the Eternal Father of his and thy Son? Looking around on the mothers, who have come for their own purification on this same day, thou rejoicest at the thought, that the babes, they are now presenting in the Temple, will one day see and know thy Jesus, their Saviour. What a privilege, that these Children should be presented to the Lord together with thine! What honour for these mothers, that they should be purified in thy holy company! If the Temple is glad at seeing enter within its walls the God, in whose honour it has been

[1] St. Luke, ii. 52. [2] Cant. vii. 1.

built—part of its joy, is to see him throned there in thy arms, who art the holiest of creatures, the one child of Eve that has never known sin, the Virgin-Mother of this God.

But, whilst humbly keeping within thyself the secrets of the Eternal Father, and mingled in the throng of these Hebrew mothers—the holy Simeon advances towards thee, O Mary! Knowing that the Holy Ghost has revealed the mystery to him, thou affectionately placest in his hands the God of heaven and earth, who has come to be *the Consolation of* Israel. The holy Anna, too, approaches thee, and thou lovingly receivest her. Perhaps, in thy younger years, thou hadst received from her, in this very Temple, the affection and care of a second mother. Thy heart thrills with delight, at hearing these two venerable Saints extolling God's faithfulness to his promises, and the glory of thy Child, and the splendour of the Light which is now to be shed forth on all nations. The happiness of thus hearing the praises of the God, who is thy Child, fills thee with joy and thankfulness—but, oh! what a sword of grief pierces thy heart, dear Mother, at the words of Simeon as he gives thee back thy Babe! Henceforth, thou must weep as often as thou lookest on Him! He is to be *a sign of contradiction*,[1] and the wounds men are to give him are to wound thy soul! The blood of victims like these, that are now being offered in the Temple, shall cease to flow, and be changed for the Blood of thy Jesus!

O Mother of Sorrows! we were the cause of all this. It was our sins, that changed thy joy into mourning. And yet, thou lovest us, because thy Jesus loves us! Love us now and for ever. Intercede for us with thy Son. Pray, that we may never lose the graces granted us during these forty happy days.

[1] St. Luke, ii. 34.

These graces drew us to the Crib of thy Child, and thy affection for us encouraged to stay. We are resolved to maintain our position near this Jesus, following him through all the Mysteries which are now to succeed this of his Infancy. We are resolved to be faithful disciples of this dear Master, and follow him, as thou didst, even to the foot of that Cross, which was revealed to thee on this day.

THE THIRD SUNDAY

AFTER THE EPIPHANY.

WE have kept for the end of this volume the five following Sundays, in order not to interrupt the order of the Feasts, which are kept during the forty days of Christmastide; as also, because the variation of Easter Sunday necessitates, almost every year, a different arrangement from that in which they stand in the Missal. Septuagesima often comes in January, and the Feast of the Purification is occasionally later than Quinquagesima Sunday. We were obliged to provide for these changes, and simplify them for the Faithful, by adopting our present plan.

It also happens, that the 3rd and 4th Sundays after the Epiphany, (even in years when they could be kept,) have to be omitted, owing to the occurrence of a *Double* feast; and feasts of this *class* are frequent during the last fifteen days of January. In this case, the Church simply makes a commemoration of the occurring Sunday, at the Collect, Secret, and Post-communion; and the Gospel of the Sunday is read in place of St. John's, at the end of Mass.

The Sundays of Septuagesima, Sexagesima, and Quinquagesima, take precedence of *Double* feasts; and, as we have already noticed, the Purification itself is deferred till the following day, if it fall on any of these three Sundays.

MASS.

The Introit represents the Angels of God adoring him on his entrance into this world, as St. Paul[1] explains this passage of the Psalms. The Church celebrates, with David, the gladness of Sion, and the joy of the daughters of Juda.

INTROIT.

Adorate Deum omnes Angeli ejus: audivit et lætata est Sion, et exsultaverunt filiæ Judæ.

Ps. Dominus regnavit, exsultet terra, lætentur insulæ multæ. ℣. Gloria Patri. Adorate.

Adore God, all ye his Angels: Sion heard and was glad, and the Daughters of Juda rejoiced.

Ps. The Lord hath reigned, let the earth rejoice, let many islands be glad. ℣. Glory, *&c.* Adore.

COLLECT.

Omnipotens sempiterne Deus, infirmitatem nostram propitius respice: atque ad protegendum nos, dexteram tuæ majestatis extende. Per Dominum.

O Almighty and Eternal God, mercifully regard our weakness, and stretch forth the right hand of thy majesty to protect us. Through, *&c.*

Commemoration of the Blessed Virgin Mary.

Deus qui salutis æternæ, beatæ Mariæ virginitate fœcunda, humano generi præmia præstitisti; tribue, quæsumus, ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere, Dominum nostrum Jesum Christum Filium tuum.

O God, who, by the fruitful Virginity of the Blessed Mary, hast given to mankind the rewards of eternal salvation, grant, we beseech thee, that we may experience Her intercession, by whom we received the Author of life, our Lord Jesus Christ, thy Son.

[1] Heb. i. 6.

The third Prayer is one of the following:

Against the persecutors of the Church.

Mercifully hear, we beseech thee, O Lord, the prayers of thy Church, that all oppositions and errors being removed, she may serve thee with a secure and undisturbed devotion.

Ecclesiæ tuæ, quæsumus, Domine, preces placatus admitte: ut, destructis adversitatibus et erroribus universis secura tibi serviat libertate.

For the Pope.

O God, the Pastor and Governor of all the Faithful, look down in thy mercy on thy servant N. whom thou hast appointed Pastor over thy Church; and grant, we beseech thee, that, both by word and example, he may edify all those that are under his charge, and, with the flock intrusted to him, arrive, at length, at eternal happiness. Through, &c.

Deus omnium fidelium Pastor et Rector, famulum tuum N. quem Pastorem Ecclesiæ tuæ præesse voluisti, propitius respice; da ei, quæsumus, verbo et exemplo, quibus præest, proficere; ut ad vitam, una cum grege sibi credito, perveniat sempiternam. Per Dominum.

EPISTLE.

Lesson of the Epistle of Saint Paul the Apostle to the Romans.

Ch. XII.

Brethren, be not wise in your own conceits. To no man rendering evil for evil. Providing good things not only in the sight of God, but also in the sight of all men. If it be possible, as much as in you, having peace with all men. Not revenging yourselves, my dearly beloved, but give place unto wrath. For it is written: "Revenge to me, I will repay," saith the Lord. But "if thy enemy be hungry,

Lectio Epistolæ beati Pauli Apostoli ad Romanos.

Cap. XII.

Fratres, nolite esse prudentes apud vosmetipsos: nulli malum pro malo reddentes: providentes bona non tantum coram Deo, sed etiam coram omnibus hominibus; si fieri potest, quod ex vobis est, cum omnibus hominibus pacem habentes: non vosmetipsos defendentes, charissimi, sed date locum iræ; scriptum est enim: Mihi vindicta, ego retribuam, dicit Domi-

nus. Sed si esurierit inimicus tuus, ciba illum; si sitit, potum da illi: hoc enim faciens, carbones ignis congeres super caput ejus. Noli vinci a malo, sed vince in bono malum.

"give him to eat: if he thirst, "give him to drink: for doing "this, thou shalt heap coals of "fire upon his head." Be not overcome by evil, but overcome evil by good.

This love of our neighbour, recommended to us by the Apostle, is a consequence of that universal brotherhood, which our Saviour, by his Birth, brought us from heaven. He came to establish peace between heaven and earth; men, therefore, ought to be at peace one with another. Our Lord bids us *not to be overcome by evil, but to overcome evil by good*:—and did not he first practise this, by coming among us who were *children of wrath*, that he might make us *children of adoption*, by his humiliations and his sufferings?

In the Gradual, the holy Church again celebrates the coming of the Emmanuel, and invites all nations and all the kings of the earth, to come and praise his holy name.

GRADUAL.

Timebunt gentes Nomen tuum, Domine, et omnes reges terræ gloriam tuam.

℣. Quoniam ædificavit Dominus Sion, et videbitur in majestate sua.

Alleluia, alleluia.

℣. Dominus regnavit: exsultet terra, lætentur insulæ multæ. Alleluia.

The Gentiles shall fear thy Name, O Lord, and all the kings of the earth thy glory.

℣. For the Lord hath built up Sion, and he shall be seen in his glory.

Alleluia, alleluia.

℣. The Lord hath reigned: let the earth rejoice; let many islands be glad. Alleluia.

GOSPEL.

Sequentia sancti Evangelii secundum Matthæum.

Cap. VIII.

In illo tempore, cum descendisset Jesus de monte,

Sequel of the holy Gospel according to Matthew.

Ch. VIII.

At that time, when Jesus was come down from the

mountain, great multitudes followed him; and behold a leper came and adored him, saying: Lord, if thou wilt, thou canst make me clean. And Jesus stretching forth his hand, touched him, saying: I will, be thou made clean. And forthwith his leprosy was cleansed. And Jesus saith to him: See thou tell no man, but go show thyself to the priest, and offer the gift which Moses commanded for a testimony unto them. And when he had entered unto Capharnaum, there came to him a centurion, beseeching him, and saying: Lord, my servant lieth at home sick of the palsy, and is grievously tormented. And Jesus saith to him: I will come and heal him. And the the centurion making answer, said: Lord, I am not worthy that thou shouldst enter under my roof; but only say the word, and my servant shall be healed. For I also am a man under authority, having under me soldiers; and I say to this, Go, and he goeth, and to another, Come, and he cometh, and to my servant, Do this, and he doeth it. And when Jesus heard this, he marvelled, and said to them that followed him: Amen, I say to you, I have not found so great faith in Israel. And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but the children of the kingdom shall be secutæ sunt eum turbæ multæ; et ecce leprosus veniens, adorabat eum dicens: Domine, si vis, potes me mundare. Et extendens Jesus manum, tetigit eum dicens: Volo, mundare. Et confestim mundata est lepra ejus. Et ait illi Jesus: Vide, nemini dixeris; sed vade, ostende te Sacerdoti, et offer munus, quod præcepit Moyses, in testimonium illis. Cum autem introisset Capharnaum, accessit ad eum Centurio, rogans eum et dicens; Domine, puer meus jacet in domo paralyticus, et male torquetur. Et ait illi Jesus: Ego veniam et curabo eum. Et respondens Centurio, ait: Domine, non sum dignus ut intres sub tectum meum; sed tantum dic verbo, et sanabitur puer meus. Nam et ego homo sum sub potestate constitutus, habens sub me milites, et dico huic: vade, et vadit; et alii: veni, et venit; et servo meo: fac hoc, et facit. Audiens autem Jesus, miratus est, et sequentibus se dixit: Amen dico vobis, non inveni tantam fidem in Israel. Dico autem vobis, quod multi ab Oriente et Occidente venient, et recumbent cum Abraham et Isaac et Jacob in regno cœlorum; filii autem regni ejicientur in tenebras exteriores: ibi erit fletus et stridor dentium. Et dixit Jesus Centurioni: Vade, et sicut credidisti, fiat tibi. Et

cast out into the exterior darkness: there shall be weeping and gnashing of teeth. And Jesus said to the centurion: Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour.

sanatus est puer in illa hora.

The human race was infected with the leprosy of sin: the Son of God *touches* it by the mystery of the Incarnation, and restores it to health. But, he requires that the sick man, now that he is healed, shall go and show himself to the priest, and comply with the ceremonies prescribed by the law; and this, to show that he allows a human priesthood to co-operate in the work of our salvation. The vocation of the Gentiles, of which the Magi were the first-fruits, is again brought before us in the faith of the Centurion. A Roman Soldier, and millions like him, shall be reputed as true children of Abraham, Isaac, and Jacob; whilst they, who are the sons of this Patriarch, according to the flesh, shall be cast out from the feast-chamber, into the gloom of blindness and their punishment shall be given as a spectacle to the whole earth.

Let man, then, saved as he has been by the coming of the Emmanuel, sing a hymn of praise to the power of the God, who has wrought our salvation by the strength of his almighty arm. Man had been sentenced to death; but, now that he has God for a Brother, he shall not die: he will live: and could he spend his life better than in praising the works of this God, that has saved him?

OFFERTORY.

Dextera Domini fecit virtutem, dextera Domini exaltavit me: non moriar, sed

The right hand of the Lord hath wrought strength, the right hand of the Lord hath

exalted me. I shall not die, but live, and shall declare the works of the Lord.

vivam, et narrabo opera Domini.

SECRET.

May this offering, O Lord, we beseech thee, cleanse away our sins: and sanctify the bodies and souls of thy servants, to prepare them for worthily celebrating this sacrifice. Through, *&c.*

Hæc hostia, Domini, quæsumus, emundet nostra delicta: et sacrificium celebrandum subditorum tibi corpora, mentesque sanctificet. Per Dominum.

Commemoration of the Blessed Virgin Mary.

Receive, O Lord, our offerings and prayers: cleanse us by these heavenly mysteries, and mercifully hear us.

Muneribus nostris, quæsumus, Domine, precibusque susceptis; et cœlestibus nos munda mysteriis, et clementer exaudi.

Against the persecutors of the Church.

Protect us, O Lord, while we assist at thy sacred mysteries, that being employed in acts of religion, we may serve thee both in body and mind.

Protege, nos, Domine, tuis mysteriis servientes: ut divinis rebus inhærentes, et corpore tibi famulemur et mente.

For the Pope.

Be appeased, O Lord, with the offering we have made, and cease not to protect thy servant N., whom thou hast been pleased to appoint Pastor over thy Church. Through, *&c.*

Oblatis, quæsumus, Domine placare muneribus, et famulum tuum N., quem Pastorem Ecclesiæ tuæ præesse voluisti, assidua protectione guberna. Per Dominum.

PREFACE.

℣. For ever and ever.

℟. Amen.

℣. The Lord be with you.

℟. And with thy spirit.

℣. Lift up your hearts.

℟. We have them fixed on God.

℣. Per omnia sæcula sæculorum.

℟. Amen.

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

℣. Sursum corda.

℟. Habemus ad Dominum.

℣. Gratias agamus Dominum Deo nostro.

℟. Dignum et justum est.

Vere dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus. Qui cum unigenito Filio tuo et Spiritu Sancto unus es Deus, unus es Dominus : non in unius singularitate Personæ, sed in unius Trinitate substantiæ. Quod enim de tuâ gloriâ, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentiâ discretionis sentimus. Ut in confessione veræ, sempiternæque Deitatis, et in Personis proprietas, et in essentiâ unitas, et in Majestate adoretur æqualitas. Quam laudant Angeli atque Archangeli, Cherubim quoque ac Seraphim ; qui non cessant clamare quotidiè, unâ voce dicentes, Sanctus, *&c.*

℣. Let us give thanks to the Lord our God.

℟. It is meet and just.

It is truly meet and just, right and available to salvation, that we should always and in all places give thanks to thee, O holy Lord, Father Almighty, Eternal God. Who together with thy Only Begotten Son and the Holy Ghost art one God and one Lord ; not in a singularity of one Person, but in a Trinity of one substance. For what we believe of thy glory, as thou hast revealed, the same we believe of thy Son and of the Holy Ghost, without any difference or distinction. So that in the confession of the true and eternal Deity, we adore a distinction in the Persons, an unity in the essence, and an equality in the Majesty. Whom the Angels and Archangels, the Cherubim also and Seraphim praise, and cease not daily to cry out with one voice saying, Holy, *&c.*

After having distributed the Bread of Life, the Church reminds us how the people were in admiration at the words of Jesus. The children of the Church, initiated into all his Mysteries, are, at this moment, enjoying the effects of that ineffable Word by means of which the Redeemer has changed the bread into his Body, and the wine into his Blood.

COMMUNION.

Mirabantur omnes de his quæ procedebant de ore Dei.

All wondered at the word that came from the mouth of God.

POSTCOMMUNION.

We beseech thee, O Lord, that we, to whom thou vouchsafest the use of these great mysteries, may be made truly worthy to receive the benefits thereof. Through, *&c.*

Quos tantis, Domine, largiris uti mysteriis, quæsumus ut effectibus nos eorum veraciter aptare digneris. Per Dominum.

Commemoration of the Blessed Virgin Mary.

May this communion, O Lord, cleanse us from sin, and by the intercession of blessed Mary, the Virgin-Mother of God, make us partakers of thy heavenly remedy.

Hæc nos communio, Domine, purget a crimine ; et intercedente beata Virgine Dei Genitrice Maria, cœlestis remedii faciat esse consortes.

Against the persecutors of the Church.

We beseech thee, O Almighty God, not to leave exposed to the dangers of human life, those whom thou hast permitted to partake of these divine mysteries.

Quæsumus, Domine Deus noster, ut quos divina tribuis participatione gaudere, humanis non sinas subjacere periculis.

For the Pope.

May the participation of this divine Sacrament protect us, we beseech thee, O Lord ; and always procure safety and defence to thy servant N., whom thou hast appointed Pastor over thy Church, together with the flock committed to his charge. Through, *&c.*

Hæc nos, quæsumus, Domine, divini sacramenti perceptio protegat : et famulum tuum N., quem Pastorem Ecclesiæ tuæ præesse voluisti, una cum commisso sibi grege, salvet semper et muniat. Per Dominum.

VESPERS.

The Psalms, Antiphons, Capitulum, Hymn, and Versicle, are given in *pages* 98-107.

ANTIPHON OF THE *Magnificat.*

ANT. O Lord, if thou wilt, thou canst make me clean. And Jesus saith : I will : be thou cleansed.

ANT. Domine, si vis, potes me mundare : et ait Jesus : Volo, mundare.

OREMUS.

Omnipotens sempiterne Deus, infirmitatem nostram propitius respice : atque ad protegendum nos dexteram tuæ majestatis extende. Per Dominum.

LET US PRAY.

O Almighty and Eterna God, mercifully regard ou weakness, and stretch fort the right hand of thy majest to protect us. Through, *&c.*

THE FOURTH SUNDAY

AFTER THE EPIPHANY.

MASS.

INTROIT.

Adore God, all ye his Angels: Sion heard and was glad, and he daughters of Juda rejoiced.

Ps. The Lord hath reigned; et the earth rejoice, let many slands be glad. ℣. Glory, *&c.* Adore.

Adorate Deum omnes Angeli ejus: audivit et lætata est Sion: et exsultaverunt filiæ Judæ.

Ps. Dominus regnavit; exsultet terra, lætentur insulæ multæ. ℣. Gloria Patri. Adorate.

COLLECT.

O God, who knowest that hrough human frailty, we are ot able to subsist amidst so nany dangers, grant us health f soul and body, that whatoever we suffer for our sins, ve may overcome by thy assistnce. Through, *&c.*

Deus, qui nos in tantis periculis constitutos, pro humana scis fragilitate non posse subsistere: da nobis salutem mentis et corporis; ut ea quæ pro peccatis nostris patimur, te adjuvante, vincamus. Per Dominum.

Then are added the Collects special to the season f Christmas, in honour of our Lady, against the Persecutors of the Church, or, for the Pope; which re given above, *page* 570.

EPISTLE.

Lesson of the Epistle of Saint Paul to the Romans.

Ch. XIII.

Brethren, owe no man any hing, but to love one another;

Lectio Epistolæ beati Pauli Apostoli ad Romanos.

Cap. XIII.

Fratres, nemini quidquam debeatis, nisi ut in-

vicem diligatis: qui enim diligit proximum, legem implevit. Nam: Non adulterabis; Non occides; Non furaberis; Non falsum testimonium dices; Non concupisces, et si quod est aliud mandatum, in hoc verbo instauratur: Diliges proximum tuum sicut teipsum. Delectio proximi malum non operatur. Plenitudo ergo legis est dilectio.

for he that loveth his neigh bour hath fulfilled the law For, "Thou shalt not commi "adultery: Thou shalt not kill "Thou shalt not steal: Tho "shalt not bear false witness "Thou shalt not covet:" and i there be any other command ment, it is comprised in thi word: "Thou shalt love th "neighbour as thyself." Th love of our neighbour worket no evil. Love, therefore, is th fulfilling of the law.

During this holy season, when the very Son of Go is giving so great a proof of his love for man, whos nature he has assumed—the Church is continuall exhorting the Faithful, in the words of the Apostl to practise charity towards each other. The Emma nuel comes to us as our Lawgiver: now, he has re sumed his whole Law in the precept of Love; he i come, in order to unite what sin had divided. Le us comply with his divine intentions, and accom plish, with earnestness, the Law he has impose upon us.

GRADUAL.

Timebunt gentes Nomen tuum, Domine, et omnes reges terræ gloriam tuam.

℣. Quoniam ædificavit Dominus Sion, et videbitur in majestate sua.

Alleluia, alleluia.

℣. Dominus regnavit: exsultet terra, lætentur insulæ multæ. Alleluia.

The Gentiles shall fear th Name, O Lord, and all th kings of the earth thy glory.

℣. For the Lord hath bui up Sion, and he shall be see in his glory.

Alleluia, alleluia.

The Lord hath reigned: l the earth rejoice: let man islands be glad. Alleluia.

GOSPEL.

Sequentia sancti Evangelii secundum Matthæum.

Cap. VIII.

In illo tempore, ascendente Jesu in naviculam,

Sequel of the holy Gospe according to Matthew.

Ch. VIII.

At that time, when Jes entered into the boat h

disciples followed him; and behold a great tempest arose in the sea, so that the boat was covered with waves; but he was asleep. And his disciples came to him, and awakened him, saying: Lord, save us, we perish. And Jesus saith to them: Why are ye fearful, O ye of little faith? Then rising up, he commanded the winds and the sea, and there came a great calm. But the men wondered, saying: What manner of man is this, for the winds and the sea obey him!

secuti sunt eum discipuli ejus. Et ecce motus magnus factus est in mari, ita ut navicula operiretur fluctibus; ipse vero dormiebat. Et accesserunt ad eum discipuli ejus, et suscitaverunt eum dicentes: Domine, salva nos, perimus. Et dicit eis Jesus: Quid timidi estis, modicæ fidei? Tunc surgens, imperavit ventis et mari, et facta est tranquillitas magna. Porro homines mirati sunt, dicentes: Qualis est hic, quia venti et mare obediunt ei?

Let us adore the power of our Emmanuel, who is come to calm the tempest, which threatened the human race with death. In the midst of their danger, the successive generations of men, had cried out: *Lord! save us; we perish.* When *the fulness of time had come,* he awoke from his rest; he had but to command, and the power of our enemies was destroyed. The malice of the devils, the darkness of idolatry, the corruption of paganism—all yielded. Nation after nation was converted to Jesus. They had said, when in their misery and blindness: "Who is this Jesus, whom no power can resist?"—and then, they embraced his Law. This power of Jesus to break down every obstacle—and that, too, at the very time when men were disquieted at his apparent slumbering—has often shown itself in the past ages of the Church. How many times has he not chosen that period for saving the world, which seemed the least likely for rescue! The same happens in the life of each one among us. Oftentimes, we are tossed to and fro by violent temptations; it would seem as though the billows must sink us; and yet our will is firmly anchored to our God! And what is all

this, if not Jesus sleeping in the heaving bark—nay, protecting us by this his sleeping? And if our cry for help at length awaken him, it is only to proclaim his own and our victory; for he has already conquered, and we have conquered in Him.

OFFERTORY.

Dextera Domini fecit virtutem, dextera Domine exaltavit me: non moriar, sed vivam, et narrabo opera Domini.

The right hand of the Lord hath wrought strength, the right hand of the Lord hath exalted me: I shall not die, but live, and shall declare the works of the Lord.

SECRET.

Concede, quæsumus, omnipotens Deus; ut hujus sacrificii munus oblatum, fragilitatem nostram ab omni malo purget semper et muniat. Per Dominum.

Grant, we beseech thee, O Almighty God, that the offering of this sacrifice may always cleanse our frailty from all evil, and be a protection to us. Through, *&c.*

To this are added the other Secrets, as given in *page* 575.

The *Preface* is that of the Blessed Trinity, *page* 575.

COMMUNION.

Mirabantur omnes de his quæ procedebant de ore Dei.

All wondered at the words that came from the mouth of God.

POSTCOMMUNION.

Munera tua nos, Deus, a delectationibus terrenis expediant, et cœlestibus semper instaurent alimentis. Per Dominum.

May thy gifts, which we have partaken of, O God, detach us from all earthly pleasures, and ever refresh and strengthen us with heavenly food. Through, *&c.*

Then are added the other Postcommunions, as given in *page* 577.

VESPERS.

The Psalms, Antiphons, Capitulum, Hymn, and Versicle, are given in *pages* 98-107.

ANTIPHON OF THE *Magnificat.*

ANT. Save us, O Lord, we perish: command, O God, and make the sea calm.

ANT. Domine, salva nos, perimus: impera, et fac Deus tranquillitatem.

LET US PRAY.

O God, who knowest that through human frailty, we are not able to subsist amidst so many dangers, grant us health of soul and body; that whatsoever we suffer for our sins, we may overcome by thy assistance. Through, *&c.*

OREMUS.

Deus qui nos in tantis periculis constitutos, pro humana scis fragilitate non posse subsistere: da nobis salutem mentis et corporis; ut ea quæ pro peccatis nostris patimur, te adjuvante vincamus. Per Dominum.

For the 5th & 6th Sundays after Epiphany see "Time after Pentecost" (vol. II) p. 524.

SEPTUAGESIMA SUNDAY.

As this and the two following Sundays do not properly belong to Christmastide, and will be explained in the next volume, we merely give the text and the translation of the prayers of the Church.

INTROIT.

Circumdederunt me gemitus mortis, dolores inferni circumdederunt me : et in tribulatione mea invocavi Dominum, et exaudivit de templo sancto suo vocem meam.

Ps. Diligam te, Domine, fortitudo mea : Dominus firmamentum meum, et refugium meum, et liberator meus. ℣. Gloria Patri. Circumdederunt.

The groans of death surrounded me, and the sorrows of hell encompassed me ; and in my affliction I called upon the Lord, and he heard my voice from his holy temple.

Ps. I will love thee, O Lord, my strength : the Lord is my firmament, my refuge, and my deliverer. ℣. Glory, *&c.* The groans.

COLLECT.

Preces populi tui, quæsumus, Domine, clementer exaudi : ut qui juste pro peccatis nostris affligimur, pro tui Nominis gloria misericorditer liberemur. Per Dominum.

Mercifully hear, we beseech thee, O Lord, the prayers of thy people ; that we who are justly afflicted for our sins, may be mercifully delivered for the glory of thy name. Through, *&c.*

Then are added the other Collects, as given in *page* 570.

EPISTLE.

Lesson of the Epistle of Saint Paul the Apostle to the Corinthians.

I. Ch. IX.

Brethren, know you not that they that run in the race, all run indeed, but one receiveth the prize? So run that you may obtain. And every one that striveth for the mastery, refraineth himself from all things; and they indeed that they may receive a corruptible crown, but we an incorruptible one. I therefore so run, not as at an uncertainty: I so fight, not as one beating the air: but I chastise my body, and bring it into subjection: lest, perhaps, when I have preached to others, I myself should become a castaway. For I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea, and all in Moses were baptised in the cloud, and in the sea: and did all eat the same spiritual food; and all drank the same spiritual drink: (and they drank of the spiritual rock that followed them, and the rock was Christ.) But with the most of them God was not well pleased.

Lectio Epistolæ beati Pauli Apostoli ad Corinthios.

I. Cap. IX.

Fratres, nescitis quod ii qui in stadio currunt, omnes quidem currunt, sed unus accipit bravium? Sic currite, ut comprehendatis. Omnis autem, qui in agone contendit, ab omnibus se abstinet: et illi quidem ut corruptibilem coronam accipiant, nos autem incorruptam. Ego igitur sic curro, non quasi in incertum: sic pugno, non quasi aerem verberans: sed castigo corpus meum et in servitutem redigo: ne forte cum aliis prædicaverim, ipse reprobus efficiar. Nolo enim vos ignorare, fratres, quoniam patres nostri omnes sub nube fuerunt, et omnes mare transierunt, et omnes in Moyse baptizati sunt, in nube et in mari: et omnes eamdem escam spiritalem manducaverunt et omnes eumdem potum spiritalem biberunt (bibebant autem de spiritali, consequente eos, petra; petra autem erat Christus): Sed non in pluribus eorum beneplacitum est Deo.

GRADUAL.

A helper in due time, in tribulation: let them trust in thee, who know thee, for thou hast not forsaken them that seek thee, O Lord.

Adjutor in opportunitatibus, in tribulatione: sperent in te qui noverunt te, quoniam non derelinquis quærentes te, Domine.

℣. Quoniam non in finem oblivio erit pauperis; patientia pauperum non peribit in æternum: exsurge, Domine, non prævaleat homo.

For the poor man shall not be forgotten to the end; the patience of the poor man shall not perish for ever: arise, O Lord, let not man prevail.

TRACT.

De profundis clamavi ad te, Domine: Domine, exaudi vocem meam.

℣. Fiant aures tuæ intendentes in orationem servi tui.

℣. Si iniquitates observaveris, Domine: Domine, quis sustinebit?

℣. Quia apud te propitiatio est, et propter legem tuam sustinui te, Domine.

Out of the depths I have cried to thee, O Lord: Lord, hear my voice.

℣. Let thine ears be attentive to the voice of my supplication.

℣. If thou, O Lord, wilt mark iniquities, Lord, who shall stand it?

℣. For with thee there is merciful forgiveness, and by reason of thy law, I have waited for thee, O Lord.

GOSPEL.

Sequentia sancti Evangelii secundum Matthæum.

Cap. XX.

In illo tempore, dixit Jesus discipulis suis parabolam hanc: Simile est regnum cœlorum homini patrifamilias, qui exiit primo mane conducere operarios in vineam suam. Conventione autem facta cum operariis ex denario diurno, misit eos in vineam suam. Et egressus circa horam tertiam, vidit alios stantes in foro otiosos, et dixit illis: Ite et vos in vineam meam, et quod justum fuerit, dabo vobis. Illi autem abierunt. Iterum autem exiit circa sextam et nonam horam, et fecit si-

Sequel of the holy Gospel according to Matthew.

Ch. XX.

At that time, Jesus spoke to his disciples this parable: The kingdom of heaven is like to a householder who went out early in the morning to hire labourers into his vineyard. And having agreed with the labourers for a penny a day, he sent them into his vineyard. And going out about the third hour, he saw others standing in the market-place idle. And he said to them: Go you also into my vineyard, and I will give you what shall be just. And they went their way. And again he went out about the sixth and the ninth hour, and did in like manner. But

about the eleventh hour he went out and found others standing, and he saith to them: Why stand you here all the day idle? They say to him: Because no man hath hired us. He saith to them: Go you also into my vineyard. And when evening was come, the lord of the vineyard saith to his steward: Call the labourers and pay them their hire, beginning from the last even to the first. When therefore they were come that came about the eleventh hour, they received every man a penny. But when the first also came, they thought that they should receive more: and they also received every man a penny. And receiving it they murmured against the master of the house, saying: These last have worked but one hour, and thou hast made them equal to us that have borne the burden of the day, and the heats. But he answering said to one of them: Friend, I do thee no wrong: didst thou not agree with me for a penny? Take what is thine, and go thy way: I will also give to this last even as to thee. Or, is it not lawful for me to do what I will? Is thy eye evil, because I am good? So shall the last be first, and the first last. For many are called but few chosen.

militer. Circa undecimam vero exiit; et invenit alios stantes, et dicit illis: Quid hic statis tota die otiosi? Dicunt ei: Quia nemo nos conduxit. Dixit illis: Ite et vos in vineam meam. Cum sero autem factum esset, dicit Dominus vineæ procuratori suo: Voca operarios, et redde illis mercedem, incipiens a novissimis usque ad primos. Cum venissent ergo qui circa undecimam horam venerant, acceperunt singulos denarios. Venientes autem et primi, arbitrati sunt quod plus essent accepturi: acceperunt autem et ipsi singulos denarios. Et accipientes murmurabant adversus patremfamilias, dicentes: Hi novissimi una hora fecerunt, et pares illos nobis fecisti qui portavimus pondus diei et æstus? At ille respondens uni eorum, dixit: Amice, non facio tibi injuriam; nonne ex denario convenisti mecum? Tolle quod tuum est, et vade: volo autem et huic novissimo dare sicut et tibi. Aut non licet mihi quod volo facere? An oculus tuus nequam est, quia ego bonus sum? Sic erunt novissimi primi, et primi novissimi. Multi enim sunt vocati, pauci vero electi.

OFFERTORY.

It is good to give praise to the Lord, and to sing to thy name, O Most High.

Bonum est confiteri Domino, et psallere nomini tuo, Altissime.

SECRET.

Muneribus nostris, quæsumus, Domine, precibusque susceptis : et cœlestibus nos munda mysteriis, et clementer exaudi. Per Dominum.

Having received, O Lord, our offerings and prayers, cleanse us, we beseech thee, by these heavenly mysteries, and mercifully hear us. Through, *&c.*

Then are added the other Secrets, as given in *page* 575.

The *Preface* is that of the Blessed Trinity, *page* 575.

COMMUNION.

Illumina faciem tuam super servum tuum, et salvum me fac in tua misericordia : Domine, non confundar, quoniam invocavi te.

Make thy face to shine upon thy servant ; save me in thy mercy. Let me not be confounded, O Lord, for I have called upon thee.

POSTCOMMUNION.

Fideles tui, Deus, per tua dona firmentur : ut eadem et percipiendo requirant, et quærendo sine fine percipiant. Per Dominum.

May thy Faithful, O God, be strengthened by thy gifts ; that by receiving them, they may ever hunger after them, and hungering after them, they may have their desires satisfied in the everlasting possession of them. Through, *&c.*

Then are added the other Postcommunions, as given in *page* 577.

VESPERS.

The Psalms, Antiphons, Hymn, and Versicle, are given in pages 98-107.

CAPITULUM.

(*I. Cor. IX.*)

Fratres, nescitis quod ii, qui in stadio currunt, om-

Brethren, know you not, that they that run in the race, all

run indeed, but one receiveth the prize? So run, that you may obtain.

nes quidem currunt, sed unus accipit bravium? Sic currite, ut comprehendatis.

ANTIPHON OF THE *Magnificat.*

ANT. The householder said to the labourers: Why stand you here all the day idle? But they answering, said to him: Because no man hath hired us. Go ye, also, into my vineyard, and I will give you what is just.

ANT. Dixit paterfamilias operariis suis: Quid hic statis tota die otiosi? At illi respondentes dixerunt: Quia nemo nos conduxit. Ite et vos in vineam meam: et quod justum fuerit, dabo vobis.

LET US PRAY.

Mercifully hear, we beseech thee, O Lord, the prayers of thy people; that we who are justly afflicted for our sins, may be mercifully delivered for the glory of thy name. Through, *&c.*

OREMUS.

Preces populi tui, quæsumus Domine, clementer exaudi, ut qui juste pro peccatis nostris affligimur, pro tui Nominis gloria misericorditer liberemur. Per Dominum.

SEXAGESIMA SUNDAY.

INTROIT.

Exsurge, quare obdormis, Domine? Exsurge, et ne repellas in finem; quare faciem tuam avertis, oblivisceris tribulationem nostram? Adhæsit in terra venter noster: exsurge, Domine, adjuva nos, et libera nos.

Ps. Deus, auribus nostris audivimus: patres nostri annuntiaverunt nobis. ℣. Gloria Patri. Exsurge.

Arise, why sleepest thou, O Lord? Arise, and cast us not off to the end. Why turnest thou thy face away? and forgettest our tribulation? Our belly cleaveth to the earth. Arise, O Lord, help us, and deliver us.

Ps. We have heard, O God, with our ears: our fathers have declared to us thy wonders. ℣. Glory, *&c.* Arise.

COLLECT.

Deus, qui conspicis quia ex nulla nostra actione confidimus: concede propitius, ut contra adversa omnia, Doctoris gentium protectione, muniamur. Per Dominum.

O God, who seest that we place no confidence in anything we do: mercifully grant that, by the protection of the Doctor of the Gentiles, we may be defended against all adversity. Through, *&c.*

Then are added the other Collects, as given in *page* 570.

EPISTLE.

Lectio Epistolæ beati Pauli Apostoli ad Corinthios.

II. Chap. XI.

Fratres, libenter suffertis insipientes, cum sitis ipsi sapientes. Sustinetis enim

Lesson of the Epistle of Saint Paul the Apostle to the Corinthians.

II. Cap. XI.

Brethren, you gladly suffer the foolish, whereas yourselves are wise. For you suffer if a

man bring you into bondage, if a man devour you, if a man take from you, if a man be lifted up, if a man strike you on the face. I speak according to dishonour, as if we had been weak in this part. Wherein, if any man dare, (I speak foolishly,) I dare also. They are Hebrews: so am I. They are Israelites: so am I. They are the seed of Abraham: so am I. They are the ministers of Christ, (I speak as one less wise,) I am more: in many more labours, in prisons more frequently, in stripes above measure, in deaths often. Of the Jews five times did I receive forty stripes, save one. Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck; a night and a day I was in the depth of the sea. In journeying often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren. In labour and painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness. Besides these things which are without, my daily instance, the solicitude for all the churches. Who is weak, and I am not weak? Who is scandalised, and I am not on fire? If I must needs glory, I will glory of the things that concern my infirmity. The God and Father of our Lord Jesus Christ, who is blessed for ever, knoweth that I lie

si quis vos in servitútem redigit, si quis devorat, si quis accipit, si quis extollitur, si quis in faciem vos cædit. Secundum ignobilitatem dico, quasi nos infirmi fuerimus in hac parte. In quo quis audet, (in insipientia dico,) audeo et ego. Hebræi sunt? et ego. Israelitæ sunt? et ego. Semen Abrahæ sunt? et ego. Ministri Christi sunt? (ut minus sapiens dico,) plus ego: in laboribus plurimis, in carceribus abundantius, in plagis supra modum, in mortibus frequenter. A Judæis quinquies quadragenas, una minus, accepi. Ter virgis cæsus sum, semel lapidatus sum, ter naufragium feci, nocte et die in profundo maris fui; in itineribus sæpe, periculis fluminum, periculis latronum, periculis ex genere, periculis ex gentibus, periculis in civitate, periculis in solitudine, periculis in mari, periculis in falsis fratribus; in labore et ærumma, in vigiliis multis, in fame et siti, in jejuniis multis, in frigore et nuditate; præter illa, quæ extrinsecus sunt, instantia mea quotidiana, sollicitudo omnium Ecclesiarum. Quis infirmatur, et ego non infirmor? Quis scandalizatur, et ego non uror? Si gloriari oportet, quæ infirmitatis meæ sunt gloriabor. Deus et Pater Domini nostri Jesu Christi, qui est benedictus in sæcula, scit quod non mentior. Damasci præposi-

tus gentis Aretæ regis, custodiebat civitatem Damascenorum, ut me comprehenderet; et per fenestram in sporta dimissus sum per murum, et sic effugi manus ejus. Si gloriari oportet (non expedit quidem); veniam autem ad visiones et revelationes Domini. Scio hominem in Christo ante annos quatuordecim, (sive in corpore nescio, sive extra corpus nescio, Deus scit,) raptum hujusmodi usque ad tertium cœlum. Et scio hujusmodi hominem, (sive in corpore nescio, sive extra corpus, nescio, Deus scit,) quoniam raptus est in paradisum, et audivit arcana verba quæ non licet homini loqui. Pro hujusmodi gloriabor: pro me autem nihil gloriabor, nisi in infirmitatibus meis. Nam, etsi voluero gloriari, non ero insipiens; veritatem enim dicam: parco autem, ne quis me existimet supra id quod videt in me, aut aliquid audit ex me. Et ne magnitudo revelationum extollat me, datus est mihi stimulus carnis meæ, angelus Satanæ, qui me colaphizet. Propter quod ter Dominum rogavi ut discederet a me: et dixit mihi: Sufficit tibi gratia mea; nam virtus in infirmitate perficitur. Libenter igitur gloriabor in infirmitatibus meis, ut inhabitet in me virtus Christi.

not. At Damascus the governor of the nation under Aretas the king, guarded the city of the Damascenes, to apprehend me; and through a window in a basket was I let down by the wall, and so escaped his hands. If I must glory, (it is not expedient indeed,) but I will come to the visions and revelations of the Lord. I know a man in Christ about fourteen years ago, (whether in the body, I know not, or out of the body, I know not, God knoweth,) such a one rapt even to the third heaven. And I know such a man, (whether in the body, or out of the body I cannot tell, God knoweth,) how he was caught up into paradise, and heard secret words, which it is not granted to man to utter. For such a one I will glory; but for myself I will glory nothing, but in my infirmities. For though I should have a mind to glory, I shall not be foolish; for I will say the truth. But I forbear, lest any man should think of me above that which he seeth in me, or anything he heareth from me. And lest the greatness of the revelations should lift me up, there was given me a sting of my flesh, an angel of Satan to buffet me. For which thing I thrice besought the Lord that it might depart from me: and he said to me: My grace is sufficient for thee: for power is made perfect in infirmity. Gladly, therefore, will I glory in my infirmities, that the power of Christ may dwell in me.

GRADUAL.

Let the Gentiles know that God is thy name: thou alone art the Most High over all the earth.

℣. O my God, make them like a wheel, and as stubble before the wind.

Sciant gentes, quoniam nomen tibi Deus: tu solus Altissimus super omnem terram.

℣. Deus meus, pone illos ut rotam, et sicut stipulam ante faciem venti.

TRACT.

Thou hast moved the earth, O Lord, and hast troubled it.

℣. Heal the breaches thereof, for it is moved.

℣. That they may flee from before the bow: that thy elect may be delivered.

Commovisti, Domine, terram, et conturbasti eam.

℣. Sana contritiones ejus, quia mota est.

℣. Ut fugiant a facie arcus: ut liberentur electi tui.

GOSPEL.

Sequel of the holy Gospel according to Luke.

Ch. VIII.

At that time, when a very great multitude was gathered together, and hastened out of the cities to meet Jesus, he spoke by a similitude. A sower went out to sow his seed; and as he sowed, some fell by the way-side, and it was trodden down, and the fowls of the air devoured it. And other some fell upon a rock; and as soon as it was sprung up, it withered away, because it had no moisture. And other some fell among thorns; and the thorns growing up with it, choked it. And other some fell upon good ground, and sprung up, and yielded fruit a hundredfold. Saying these things he

Sequentia sancti Evangelii secundum Lucam.

Cap. VIII.

In illo tempore, cum turba plurima convenirent, et de civitatibus properarent ad Jesum, dixit per similitudinem: Exiit, qui seminat, seminare semen suum: et, dum seminat, aliud cecidit secus viam, et conculcatum est, et volucres cœli comederunt illud. Et aliud cecidit supra petram: et natum aruit; quia non habebat humorem. Et aliud cecidit inter spinas, et simul exortæ spinæ suffocaverunt illud. Et aliud cecidit in terram bonam: et ortum fecit fructum centuplum. Hæc dicens clamabat: Qui habet aures audiendi, audiat. Interrogabant autem

eum discipuli ejus, quæ esset hæc parabola. Quibus ipse dixit: Vobis datum est nosse mysterium regni Dei, cæteris autem in parabolis; ut videntes non videant, et audientes non intelligant. Est autem hæc parabola. Semen est verbum Dei. Qui autem secus viam, hi sunt qui audiunt: deinde venit diabolus, et tollit verbum de corde eorum, ne credentes salvi fiant. Nam qui supra petram: qui cum audierint, cum gaudio suscipiunt verbum: et hi radices non habent: qui ad tempus credunt, et in tempore tentationis recedunt. Quod autem in spinas cecidit, hi sunt, qui audierunt, et a sollicitudinibus, et divitiis, et voluptatibus vitæ, euntes, suffocantur, et non referunt fructum. Quod autem in bonam terram: hi sunt, qui in corde bono et optimo audientes verbum retinet, et fructum afferunt in patientia.

cried out: He that hath ears to hear, let him hear. And his disciples asked him what this parable might be. To whom he said: To you it is given to know the mystery of the kingdom of God; but to the rest in parables: that seeing they may not see, and hearing they may not understand. Now the parable is this: The seed is the word of God. And they by the wayside, are they that hear; then the devil cometh, and taketh the word out of their hearts, lest believing they should be saved. Now they upon the rock, are they who when they hear, receive the word with joy; and these have no roots; for they believe for a while, and in time of temptation fall away. And that which fell among thorns, are they who have heard, and going their way, are choked with the cares and the riches and pleasures of this life, and yield no fruit. But that on the good ground, are they, who, in a good and perfect heart, hearing the word, keep it, and bring forth fruit in patience.

OFFERTORY.

Perfice gressus meos in semitis tuis, ut non moveantur vestigia mea: inclina aurem tuam, et exaudi verba mea: mirifica misericordias tuas, qui salvos facis sperantes in te, Domine.

Perfect thou my goings in thy paths; that my footsteps be not moved. O incline thy ear unto me and hear my words. Show forth thy wonderful mercies; who saves them that hope in thee, O Lord.

SECRET.

May the sacrifice we have offered to thee, O Lord, always enliven us and defend us. Through, *&c.*

Oblatum tibi, Domine, sacrificium vivificet nos semper, et muniat. Per Dominum.

Then are added the other Secrets, as given in *page* 575.

The *Preface* is that of the Blessed Trinity, *page* 575.

COMMUNION.

I will go up to the altar of God; to God, who rejoiceth my youth.

Introibo ad altare Dei, ad Deum qui lætificat juventutem meam.

POSTCOMMUNION.

Grant, we humbly beseech thee, O Almighty God, that those whom thou refreshest with thy sacraments, may, by a life well pleasing to thee, worthily serve thee. Through, *&c.*

Supplices te rogamus, omnipotens Deus; ut quos tuis reficis sacramentis, tibi etiam placitis moribus dignanter deservire concedas. Per Dominum.

Then are added the other Postcommunions, as given in *page* 577.

VESPERS.

The Psalms, Antiphons, Hymn, and Versicle, are given in *pages* 98-107.

CAPITULUM.

(*II. Cor. XI.*)

Brethren, you gladly suffer the foolish, whereas yourselves are wise: for you suffer if a man bring you into bondage,

Fratres, libenter suffertis insipientes, cum sitis ipsi sapientes: sustinetis enim si quis vos in servitutem

redigit, si quis devorat, si quis accipit, si quis extollitur, si quis in faciem vos cædit.

if a man devour you, if a man take from you, if a man be lifted up, if a man strike you on the face.

ANTIPHON OF THE *Magnificat.*

ANT. Vobis datum est nosse mysterium Dei, cæteris autem in parabolis, dixit Jesus discipulis suis.

ANT. To you it is given to know the mystery of the kingdom of God, but to the others in parables, said Jesus to his disciples.

OREMUS.

Deus qui conspicis quia ex nulla nostra actione confidimus: concede propitius, ut contra adversa omnia Doctoris Gentium protectione muniamur. Per Dominum.

LET US PRAY.

O God, who seest that we place no confidence in anything we do: mercifully grant that, by the protection of the Doctor of the Gentiles, we may be defended against all adversity. Through, *&c.*

QUINQUAGESIMA SUNDAY.

INTROIT.

Be thou unto me a God, a protector, and a house of refuge, to save me; for thou art my strength, and my refuge; and for thy name's sake thou wilt lead me, and nourish me.

Ps. In thee, O Lord, have I hoped, let me never be confounded; deliver me in thy justice, and rescue me. ℣. Glory, &c. Be thou.

Esto mihi in Deum protectorem, et in locum refugii, ut salvum me facias: quoniam firmamentum meum, et refugium meum es tu: et propter Nomen tuum dux mihi eris et enutries me.

Ps. In te, Domine, speravi, non confundar in æternum: in justitia tua libera me, et eripe me. ℣. Gloria Patri. Esto.

COLLECT.

Mercifully hear our prayers, we beseech thee, O Lord, and being freed from the chains of our sins, preserve us from all adversity. Through, &c.

Preces nostras, quæsumus, Domine, clementer exaudi: atque a peccatorum vinculis absolutos, ab omni nos adversitate custodi. Per Dominum.

Then are added the other Collects, as given in *page* 570.

EPISTLE.

Lesson of Saint Paul the Apostle to the Corinthians.

I. Ch. XIII.

Brethren, if I speak with the tongues of men and of angels,

Lectio Epistolæ beati Pauli Apostoli ad Corinthios.

I. Cap. XIII.

Fratres, si linguis hominum loquar, et Angelorum,

charitatem autem non habeam, factus sum velut æs sonans, aut cymbalum tinniens. Et si habuero prophetiam, et noverim mysteria omnia, et omnem scientiam: et si habuero omnem fidem, ita ut montes transferam, charitatem autem non habuero, nihil sum. Et si distribuero in cibos pauperum omnes facultates meas; et si tradidero corpus meum ita ut ardeam, charitatem autem non habuero, nihil mihi prodest. Charitas patiens est, benigna est: charitas non æmulatur, non agit perperam, non inflatur, non est ambitiosa, non quærit quæ sua sunt, non irritatur, non cogitat malum, non gaudet super iniquitate, congaudet autem veritati: omnia suffert, omnia credit, omnia sperat, omnia sustinet. Charitas nunquam excidit: sive prophetiæ evacuabuntur, sive linguæ cessabunt, sive scientia destruetur. Ex parte enim cognoscimus, et ex parte prophetamus. Cum autem venerit quod perfectum est, evacuabitur quod ex parte est. Cum essem parvulus, loquebar ut parvulus, sapiebam ut parvulus, cogitabam ut parvulus. Quando autem factus sum vir, evacuavi quæ erant parvuli. Videmus nunc per speculum in ænigmate: tunc autem facie ad faciem. Nunc cognosco ex parte:

and have not charity, I am become as sounding brass, or a tinkling cymbal. And if I should have prophecy, and should know all mysteries, and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing. Charity is patient, is kind, charity envieth not, dealeth not perversely; it is not puffed up, it is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil, rejoiceth not in iniquity, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never fadeth away; whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed. For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away the things of a child. We now see through a glass in a dark manner; but then face to face. Now I know in part; but then I shall know, even as I am known. And now there remain faith, hope, charity, these three;

but the greatest of these is charity.

tunc autem cognoscam sicut et cognitus sum. Nunc autem manent fides, spes charitas, tria hæc: major autem horum est charitas.

GRADUAL.

Thou art God, thou alone dost wonders: thou hast made thy power known among the nations.

℣. Thou hast delivered thy people, the children of Israel and Joseph, by the strength of thine arm.

Tu es Deus qui facis mirabilia solus: notam fecisti in gentibus virtutem tuam.

℣. Liberasti in brachio tuo populum tuum, filios Israel et Joseph.

TRACT.

Sing joyfully to God, all the earth: serve ye the Lord with gladness.

℣. Come in before his presence with joy; know ye that the Lord he is God.

℣. He made us, and not we ourselves: and we are his people and the sheep of his pasture.

Jubilate Deo omnis terra: servite Domino in lætitia.

℣. Intrate in conspectu ejus, in exsultatione; scitote quoniam Dominus ipse est Deus.

℣. Ipse fecit nos, et non ipsi nos: nos autem populus ejus et oves pascuæ ejus.

GOSPEL.

Sequel of the holy Gospel according to Luke.

Ch. XVIII.

At that time, Jesus took unto him the twelve, and said to them: Behold we go up to Jerusalem, and all things shall be accomplished which were written by the prophets concerning the Son of Man. For he shall be delivered to the Gentiles, and shall be mocked, and scourged, and spit upon; and after they have scourged

Sequentia sancti Evangelii secundum Lucam.

Cap. XVIII.

In illo tempore, assumpsit Jesus duodecim, et ait illis: Ecce ascendimus Jerosolymam, et consummabuntur omnia quæ scripta sunt per Prophetas de Filio hominis. Tradetur enim gentibus, et illudetur, et flagellabitur, et conspuetur, et postquam flagellaverint, occident eum, et tertia die

resurget. Et ipsi nihil horum intellexerunt, et erat verbum istud absconditum ab eis, et non intelligebant quæ dicebantur. Factum est autem, cum appropinquaret Jericho, cæcus quidam sedebat secus viam, mendicans. Et cum audisset turbam prætereuntem, interrogabat quid hoc esset. Dixerunt autem ei, quod Jesus Nazarenus transiret. Et clamavit dicens: Jesu, fili David, miserere mei. Et qui præibant, increpabant eum ut taceret. Ipse vero magis clamabat: Fili David, miserere mei. Stans autem Jesus, jussit illum adduci ad se. Et cum appropinquasset, interrogavit illum dicens: Quid tibi vis faciam? At ille dixit: Domine, ut videam. Et Jesus dixit illi: Respice, fides tua te salvum fecit. Et confestim vidit, et sequebatur illum, magnificans Deum. Et omnis plebs ut vidit, dedit laudem Deo.

him, they will put him to death, and the third day he shall rise again. And they understood none of these things. And this word was hid from them, and they understood not the things that were said. Now it came to pass, that when he drew nigh to Jericho, a certain blind man sat by the way-side, begging. And when he heard the multitude passing by, he asked what this meant. And they told him that Jesus of Nazareth was passing by. And he cried out: Jesus, Son of David, have mercy on me. And they that went before, rebuked him, that he should hold his peace. But he cried out much more: Son of David, have mercy on me. And Jesus standing, commanded him to be brought unto him. And when he was come near, he asked him, saying: What wilt thou that I do to thee? But he said: Lord, that I may see. And Jesus said to him: Receive thy sight; thy faith hath made thee whole. And immediately he saw, and followed him, glorifying God. And all the people when they saw it, gave praise to God.

OFFERTORY.

Blessed art thou, O Lord, teach me thy justifications: with my lips I have pronounced all the judgments of thy mouth.

Benedictus es, Domine, doce me justificationes tuas: in labiis meis pronuntiavi omnia judicia oris tui.

SECRET.

May this offering, we beseech thee, O Lord, cleanse

Hæc hostia, Domine, quæsumus, emundet nostra de-

away our sins; and sanctify the bodies and souls of thy servants, to prepare them for worthily celebrating this sacrifice. Through, *&c.*

licta; et ad sacrificium celebrandum, subditorum tibi corpora, mentesque sanctificet. Per Dominum.

Then are added the other Secrets, as given in *page* 575.

The *Preface* is that of the Blessed Trinity, *page* 575.

COMMUNION.

They did eat and were filled exceedingly; the Lord gave them their desire: they were not defrauded of that which they craved.

Manducaverunt et saturati sunt nimis, et desiderium eorum attulit eis Dominus: non sunt fraudati a desiderio suo.

POSTCOMMUNION.

We beseech thee, O Almighty God, that we who have taken this heavenly food, may be defended by it from all adversity. Through, *&c.*

Quæsumus, omnipotens Deus; ut qui cœlestia alimenta percepimus, per hæc contra omnia adversa muniamur. Per Dominum.

Then are added the other Postcommunions, as given in *page* 577.

VESPERS.

The Psalms, Antiphons, Hymn, and Versicle, are given in *pages* 98–107.

CAPITULUM.

(*I. Cor. XIII.*)

Brethren, if I speak with the tongues of men and of Angels, and have not charity, I am become as sounding brass, or as tinkling cymbal.

Fratres, si linguis hominum loquar et Angelorum, charitatem autem non habeam, factus sum velut æs sonans, aut cymbalum tinniens.

ANTIPHON OF THE *Magnificat.*

ANT. Stans autem Jesus jussit cæcum adduci ad se, et ait illi: Quid vis ut faciam tibi? Domine, ut videam. Et Jesus ait illi: Respice, fides tua te salvum fecit. Et confestim vidit, et sequebatur illum, magnificans Deum.

ANT. But Jesus standing, ordered the blind man to be brought, and saith to him: What wilt thou, that I do for thee? Lord, that I may see. And Jesus said to him: See: thy faith hath made thee whole. And he immediately saw, and followed him, praising God.

OREMUS.

Preces nostras, quæsumus, Domine, clementer exaudi: atque a peccatorum vinculis absolutos, ab omni nos adversitate custodi. Per Dominum.

LET US PRAY.

Mercifully hear our prayers, we beseech thee, O Lord, and deliver us from the chains of our sins, and preserve us from all adversity. Through, *c.*

Eternal thanks be to thee, O Emmanuel! for that thou hast deigned, in coming upon this earth, to appear first under the form of Infancy, in order that thou mightest draw us to thyself by the simplicity and loveliness of that tender age. Encouraged by thy sweetness, we have come to thee; we have dared to approach thy Crib, and there we have taken up our abode. But, the work thou hast yet to accomplish for our Redemption calls thee from Bethlehem; and henceforth, we must cease to consider thee as the amiable Infant-God. Thou art now going to show thyself to us as the Man of toil, and fatigue, and suffering, going in pursuit of the lost sheep, and not having, in this world, which is the work of thy hands, a place where to lie thy head. We will follow thee, dear Jesus! whithersoever thou goest; we will hearken to all thy instructions; we will not lose a single one of the lessons thou art going to give us; our hearts shall be attentive to the rest of the mysteries of the work of our salvation, which is to cost thee so much labour.

We have devoutly admired and loved thee, O Mary! during these days which have shown us all the glory of thy divine Maternity, which gave joy to all heaven and earth. Thy ineffable happiness, O

Mother of our God! has been a long feast to us. Thou hast affectionately welcomed us at the Crib of thy Divine Son; thou hast received us as brethren of thy Jesus. Accept, once more, the tribute of our humble thanks. We are no longer, now, to see our Emmanuel resting in thine arms, or sleeping on thy bosom. The decrees of his heavenly Father call him to the great work of our Redemption, and, later on, to the sacrifice of his life for our sakes. O Blessed Mother! the Sword is already in thy heart—thou foreknowest the future of this dear Fruit of thy womb. May our fidelity in following him through the coming mysteries of his public life, bring some alleviation to the sorrows of thy maternal Heart!

END OF CHRISTMAS.

Printed by J. M. O'Toole & Son, 6 and 7, Great Brunswick-street, Dublin.

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